UNITY

"Ye shall know the Truth and the Truth shall make you free!"

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BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE.—EPH. 2. 20.

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ANNOUNCEMENT

UNITY is a hand-book of Practical Christianity and Christian Healing. It sets forth the pure doctrine of Jesus Christ direct from the fountain-head, "The Holy Spirit, who will lead you into all Truth." It is not the organ of any sect, but stands independent as an exponent of Practical Christianity, teaching the practical application in all the affairs of life of the doctrine of Jesus Christ; explaining the action of mind, and how it is the connecting link between God and man; how mind action affects the body, producing discord or harmony, sickness or health, and brings man into the understanding of Divine Law, harmony, health and peace, here and now.

CHARLES FILLMORE, *Editor.*
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Devoted to
Practical Christianity

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FAITH

EIGHTH LESSON IN THE SCIENCE OF BEING AND HEALING

BY CHARLES FILLMORE

"Faith is the substance of things hoped for, the evidence of things not seen. Through faith we understand that the worlds were framed by the Word of God, so that things that are seen were not made of things that do appear."

In the 11th chapter of Hebrews Paul piles the achievements of faith mountain high. "By faith Enoch was translated that he should not see death. By faith Noah prepared an ark to the saving of his house. By faith Abraham, being tried, offered up Isaac. By faith Moses, when he was born, was hid three months by his parents. By faith the walls of Jericho fell down. And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens, and women received their dead by a resurrection."

The idea that faith is something that has to do with one's religious experience only is incorrect. Faith is a faculty and finds its most perfect expression in the spiritual nature, but in order to bring out the

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whole character, it should be developed in all its phases. That it is a power is self-evident. People who have faith in themselves achieve far more than those who do not believe in their ability. We call this innate confidence, but confidence is only a form of faith. Belief is another of faith's expressions. Jesus apparently made no distinction between faith and belief. He said, "Believe ye that I am able to do this? and whosoever shall not doubt in his heart, but shall believe that what he saith cometh to pass, he shall have it." In an analysis of the constituent parts of man's consciousness, we locate belief in the mentality, working in the thought-realm alone, without contact with the more interior substance of the Spirit upon which true faith is founded.

Faith is in Spirit related to what Paul calls substance or assurance. Jesus Christ used the same illustration when he referred to Peter, a type of faith, as a Rock upon which he founded his church. Faith must, then, be in spirit closely allied to what in the outer world is substantial, enduring, firm, unyielding, with an added quality of power to do and bring about results in the affairs of those who cultivate it.

Like the other faculties, faith has a center through which it acts and expresses outwardly its spiritual powers. Physiologists call this the pineal gland, and they locate it at the center of the brain. Spiritual revelation tells us that this little brain is the center of action of faith. By meditation man lights up the inner mind and he knows more than can be put in words. Those only who have strengthened these interior faculties can appreciate the wonderful undeveloped possibilities in man. The physiologist sees these faculties as brain cells; the psychologist, as thought-combinations, and the spiritually-minded beholds pure ideas, unrelated, free, all-potential.

Faith can be extended in consciousness in every direction and accomplish wonderful things if quickened

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and allowed free expression in its native realm. When Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you," he referred to faith working in spiritual consciousness. Such results are possible only to the faith that co-operates with Creative Law. Where faith is planted in outer things the results are not worthy of mention. Men have named them luck, accident, chance, etc. They seem to work for a little while, and then suddenly change, showing that they are not under any enduring law.

When faith is reflected in the intellectual realm the results are usually profitable to the man of brains. If he has faith in his art, or his science, or his philosophy, it answers his purpose, for a time at least. But here it never gets beyond the traditions and experiences of precedent. Intellectual people do not do miracles through faith, because they always limit it to what the intellect says is law. It is when faith is exercised deep in spiritual consciousness that it finds its right place, and under Divine Law, brings results seemingly miraculous without variation or disappointment.

Faith has always had a very large place in the experiences of religious people, because they have given it free scope and expected great things through it from the Lord. But nearly all faith demonstrations are the result of what might be termed a sort of blind confidence that God would carry out whatever was asked him. Sometimes the petitioner was disappointed, and a series of disappointments usually led to doubt, and the conclusion that God had in some way changed his law. The early Christians were taught by Jesus and his disciples to have faith in God, and they did wonderful, and, so-called, miraculous works. As time went on and their attention was more and more drawn to worldly things, they became separated from the

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spiritual forces within, and their faith lost its energy. Then they began teaching that miracles were no longer necessary; that God had given them to the early Christians because they did not have the Bible, nor an organized church; that the miracles were given to prove that Jesus was the Son of God, etc.

Now we have a fuller understanding of the law of God, and we know that whatever has been done can be done again under like conditions. If Jesus and his disciples, and the early Christians, did marvelous things through the prayer of faith we can do them. All that is required is persistence in the use of faith until we make connection with the higher realms of consciousness, where, as Jesus said, though our faith be small as the smallest of seeds, it will spring forth and demonstrate its power to carry out every desire that we put into it. "Nothing shall be impossible unto you" if your faith is in Spirit, and working in harmony with Divine Mind.

The Christian religion has been a great factor in the development of faith in the inner realms of man's being. "Blessed are they that have not seen, and yet have believed." The power to see in Spirit is peculiar to faith. In its outer expression it is sight; interiorly it is that which perceives the reality or Substance of Spirit. Mental seeing is *knowing;* as when a certain proposition is presented to us, and we perceive its truth, we say, "I see, I see," meaning that we mentally understand. Faith is a larger sight, and comprehends the very creative Law itself.

Faith developed to a certain degree brings to activity its native avenue of expression in the brain, the pineal gland, which physiologists tell us looks like a half-opened eye. When this embryo eye is illuminated with spiritual faith it sheds a radiance throughout the whole body. "If thine eye be single, thy whole body shall be full of light." This illuminating power of faith covers the whole constitution of man, and makes

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him master of all the forces centering about spiritual consciousness. Thus faith and prayer go hand in hand. As Simeon represented the sight of the eye, Peter represented the sight of the mind. All readers of Scripture recognize Peter as a type of faith, and we may, by studying his experiences, get hints of the development of that faculty in ourselves.

"Hast thou faith? have it to thyself before God. Happy is the man that condemneth not himself in that thing which he alloweth." Have faith in what you do, and after it is done do not condemn yourself. We are all seeking happiness, contentment, and we know by experience that we are happy when we are in tune with our environment. There are a great variety of ideas that cause us inharmony. We think if we have a good business, plenty of clothes, many friends and all that sort of thing that we can be happy; but it is not things that make for happiness. It is our mental attitude toward them; that is, it is our relation to our environment and being on good terms with God, that perfect mind which is harmony.

We notice a class of people that from the standpoint of mortality seem able to set all things in order in their lives; yet something is always going wrong with them. Failure and loss follow them. These same conditions are often found in the lives of those who are looked upon as religious; and why do they not produce better results? Paul gives the reason: They are not happy in the things which they are doing. They have certain ideals they are not fulfilling; this brings cross-currents into the mentality, and inharmonies follow in every department of life.

In the healing system of Jesus Christ everything is centered in God. But someone says, "I know people who do not worship God, and yet are healthy." Paul gives the key to this situation. These people are living in harmony with all their thoughts. There

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is no condemnation in the things they are doing. There is another class, partly religious, doing things they know they should not do, and they get the result in mixed thought, with consequent discord.

The cannibal is healthy. He does not suffer from indigestion. He does not condemn himself for eating his fellowman, and gets no bad results. But under our law, there would be condemnation, and the self-judgment would carry itself out in punishment.

We can apply this in our own lives. Doing things which our Higher Consciousness sees are not up to the standard of Spirit produces discord. What is the remedy? Shall we go the old way, or shall we come up to the idealistic standard and demonstrate health? We must be lifted up out of sense-consciousness; there must be a mental and a spiritual demonstration, and this demonstration depends on not condemning one's self. You must not allow yourself to give up to self-condemnation. Men sometimes say, "I would like to go back to the days of my boyhood. Then I had good digestion." These people are trying to get away from condemnation. They are between two fires, the old and the new, the commonplace and the spiritual-consciousness. There is a way to get from under condemnation; it is the way of faith.

Faith is ever active and should be the true substance of every idea. We must have faith in our power, capacity and ability, and to do this our faith must be centered in the great Universal Mind. Success lies in God. Whatsoever is not of faith is sin; then whatsoever is of faith is not sin. This is the new standard of righteousness for the man who is putting on Christ. It is his breastplate, his protection while he is coming up into knowledge of the Absolute Good. Sin is missing the mark, and we miss it by not having faith.

Do not be negative. The greatest negative we can put on our lives is self-condemnation. Go ahead,

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and have faith. God pronounced all his works good. See with your whole mind everything you do as good. Put the stamp of perfection on your work, and do not remain in the class where low ideals prevail. Take the comfort that arises constantly from dwelling in a harmonious mental atmosphere.

We are constantly making conditions through our thoughts. Some people declare that everything is against them. If they miss a car they say, "It is always the way," and they build up that state of mind and everything seems contrary to them.

In all of our lives we should condemn nothing that comes to us and nothing that we do. We know the law; let us keep it, and not set up any adverse conditions by our thoughts of condemnation. Whatever you are doing, be happy in it. If you are getting wrong results do not believe in an angry God. You are getting the result of your acts according to your faith. Be wise, and pronounce nothing evil, and only good will come. Shall we call everything good? Yes. If the savage knew this law he could lift himself to a higher consciousness by it. We get out of savagery by seeing good.

Forty years ago when it was first proposed to use flowers in churches it was looked upon by the people as sacreligious and a great protest was made. Now we have higher ideals of God, of the One Life. It was once thought that ribbons and bright colors were not in keeping with spirituality. A long face and a sad countenance were supposed to be conducive to spiritual growth. These were low ideals, good in their place, and so long as they were the best people had, it was right to live up to them. But our ideals must be continually raised, and this is done by seeing the good, by having such faith in the good that we see nothing to condemn, but know that all things are working together for good. Being faithful in this assurance, we are harmonious, healthy and free.

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CENTER

HERBERT J. SMITH

Wherever there is substance and motion, there Life Divine is centered. And where, in the realm of the infinitely great or the infinitely small, can we say these are not? If we look out into the starry heavens we see the light of thousands of stars, worlds in themselves whirling in space, or what we call space, for it is filled with a substance by means of which the light of the stars is conveyed to us, substance just as real in itself as the substance of a copper wire which conveys a current of electricity from the dynamo to the luminous carbon.

These stars are related to the sun and move round it as a center; it is the center of our solar system. But away beyond this astronomers have discovered are other solar systems having myriads of stars belonging to them and revolving in order, and that our solar system is but an infinitesimal part of the universe. The imagination fails in the attempt to traverse illimitable spaces in the hope of finding a place where substance ends and motion ceases to be.

So also in the world of the infinitely small. The best microscope reveals only the beauty and order of nature as exhibited in matter. And even spiritual sight, when exercised on the physical plane in the investigation of the substance of matter, finds that the atoms on which the orthodox science of chemistry is built can be split up into still finer bodies until what are styled the last ultimate atoms are arrived at.

These are described as to their shape and color and movements, and in turn are found to be the result of the inpouring of force from another plane into substance of inconceivable tenuity which permeates all space. So that we are again baffled in this direction in the attempt to find a place where substance and motion have no existence. Even matter we find to be

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infinite. The words we use regarding it have no absolute value; they only define in relative terms the relative ideas we hold of it. The terms "infinitely great" and "infinitely small" can be equally well transposed, for what we know as the infinitely great is the infinitely small in another series, and what we conceive as the infinitely small stands as the infinitely great in another descending series.

So also with that other mode of relativity or existence we call "Time." It also is a condition in another series of infinities; for what is "the present" but a bridge of inconceivable minuteness between past and future? and what is our present consciousness if not somewhat of quite inconceivable smallness stretching out its tentacles into an illimitable past and an equally endless future?

From this it follows that any point in space, at any moment of time, is the center of the material universe, for above it stretches the infinitely great and below it the infinitely small; behind it an illimitable past and before it an eternity of time. So that wherever we are, in whatever age, we stand in the center of things.

The same reasoning applied to our intellectual and moral life brings us to similar conclusions, and, considering the nature and origin of the soul, the inference is that on the highest or most interior plane we are at-one with the Center of the All.

As mentioned above, the physical atom is found to be the definite form produced by the inrush of force into the undefined, homogeneous abyss of matter. It is a whirling body consisting of spirals of different vibrations which correspond severally to the Creative Principle which it embodies. Thus force, wherever it is operative, gathers together the matter necessary for the exhibition of its nature. Increase of activity forms a center of development. This is an universal law and therefore must be true on all planes of activity and in all their parts, in the social and political

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worlds as well as in those physical, mental and spiritual.

Everyone knows that increase of activity in the intellect brings mental development, and exercise of virtues brings spiritual growth; but it is not generally known that as on the physical, so in the mental and spiritual, the activity of force on the undifferentiated substance of those planes gives rise to definite forms according to the kind and quality of the force in motion. The activity of the mental world in thought gives rise to thought forms, the elements of which are grouped together according to the nature and quality of the idea embodied.

Further, the external tendency in creation is to manifestation of all contained within it, evolution first of form and structure, then of soul qualities through these. Thought is embodied first in the substance of its own plane and then, passing on its natural course, descends into matter and modifies the conditions there. The soul does not therefore act directly upon matter, but indirectly, moulding the elemental forms already there according to its quality.

Variety in the thought activity of the human soul has brought diverse conditions into the elemental world of nature, and modified to a considerable extent its pristine simplicity.

In physical aspect the sun and its activity is the source of the life of this planet. It is the center round which it travels, and to which the earth, in common with all the myriad bodies in the solar system, look for life and sustenance. So in the inner life, the life of the soul, the Lord is the center from which we derive our life and energy, our capacity to think and feel, to perceive and know; without him we can do nothing. The Lord is the center of all good and wisdom, the source of all we know as beautiful and true.

This is the center to which we all aspire with all

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the force of our being, for when we are at-one with it all aberrations and cross-vibrations cease for us, disease and inharmony disappear — the Lord is all in All; that is the Center of Being. And this center is everywhere. Deep down in the human heart we may become conscious of it, for there dwells the individual Lord of our being already at-one with the Universal Lord.

No matter how unconscious we may be of it, our Lord is the center and source of our life, without him we would not exist one single instant, we would neither understand existence nor enjoy its blessings but for the capacity to do so which we have from him. I do not think we are always sufficiently conscious of this, nor do we affirm it often enough.

All other centers which we make for ourselves are only approximations, only partially good. Perfect poise can only be had when this true center is found and acknowledged in our lives.

Centers of force or attraction must be active if anything is to be accomplished. Cessation of energy means disintegration and death. If a man wishes to forge ahead and make his way he must be prepared to follow this law and bring into activity the forces contained in his nature.

These powers, though common to humanity, operate with varying proportion in each of its members. For instance, some are more fitted by nature than others for a life in the business world; others again who are more sensitive to the finer influences are more fitted to become artists, and these two could not with advantage exchange places. Their fundamental capacities are differently developed. Although all men are equally "Children of the Most High," their nature is made up in unequal proportions of developed capacity.

How to make the best and the most of what we have is the important thing for us to consider, and

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this can best be accomplished by knowing the fundamental laws of our being and the method of development; then, the knowledge having been obtained, putting it into persistent practice. All men may not be heads or leaders nor all teachers, but all can do their best, and that is all that is required of them. We have each one his place in the world. Accept the conditions you find yourself in, your home, your friends, your position, your body, your mental capacity, and make the most of them! Your will is the primal activity in your life and, rightly directed, will draw to you the conditions in which you will find happiness and peace. Will works in matter and attracts its own to it. Thought gives this form and nature brings to actuality.

Control in your conscious life brings joy into your conditions. If you have been in the habit of indulging in morbid thoughts and feelings of despondency which have made your life miserable, turn them out and give nature a chance. How can one expect to be happy with such gloomy companions? Not only do they make us uncomfortable and miserable, but they emit their aura through us and affect those around us also; for their sake, if not for our own, we should dismiss these unhealthy intruders. Unhealthy, because they take away the joy of life and cramp our better thoughts and aspirations, and render us liable physically to catch any morbid disease germs that may be flying around. Give nature a chance by deliberately looking on the bright side of things and entertaining a cheery outlook on life. These thoughts, and especially this attitude of mind, will bring a sense of joy and lightness into our hearts that is worth more than money can buy.

Thoughts are centers of activity drawing together from the substance of their plane materials in which they are embodied according to their kind. They may be healthy or unhealthy, peaceful and harmless, or biting and dangerous, according to their nature, and

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their nature is governed by the will. One may please himself what kind of thoughts he will hold, straight and beautiful or deformed and ugly. Whichever they are they will be manifested in condition of body and mind.

We suffer far more than we have any idea of from the thought of others. They may not have been directed purposely against us, but if we allow ourselves to hold pessimistic thoughts we render ourselves liable to be affected by that class of thought moving about in the mental atmosphere seeking an outlet. Our low spirits provide that outlet and down it comes, settling like a cloud round our heads. How many a fit of the "blues" is due to the entrance of thoughts into our sphere from people who do not agree with us and who hold views contrary to our own!

The best way to protect ourselves from this kind of thought force is to habitually take a cheerful view of life, and so surround ourselves with an atmosphere through which no harmful thought can pass.

That attitude of mind which, through ignorance, looks upon man as a physical being, or at any rate, identified with this physical body, begets consequences that are felt as evil, for the quality of the thought is outpictured in condition of body. To think of oneself as only an intellectual being inhabiting for a time this body and then passing on is equally not true, and so disease and unhappiness result. All thought and all states of consciousness short of the truth will keep one in conditions of inharmony and limitation. Only when the true center is found and asserted do we become poised and free.

This true center is the Lord, the Truth of Being. As this is held in mind it gradually moulds consciousness and condition into its likeness, harmonious, unaffected by contrary thought and evil impulses. Each of us can draw upon this center for all that we need, knowing that to it belongs all power in heaven and on

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earth. By "holding it in mind," I mean that when thoughts that vex or annoy enter, we should identify ourselves on the spot with that higher self and say, "That shall not annoy me any more; it has no power to do so, for I am the child of God, created in His image, and therefore have power to cast out this thought and preserve a calm, equable mind." If worries about monetary affairs bother you, do not allow yourself to get down about it; that attitude lets in all sorts of morbid suggestions which only make you worse, and do no good; keep cheery, do the best you know how, and hold to the truth thought that God is your surety for supply, the Source of all good on every plane, the Giver of all things, physical necessities, as food and clothing, as well as intelligence and love.

Send out the thought that you are the heir to all that is good, that opportunities to make the money you need will open up to you. This thought, sent out in faith, sets the mental forces to work and your "doing your best" in the meantime is the cord that brings them to you. Do not expect to get something for nothing. Knowledge of hidden forces does not enable us to live sitting down and doing nothing; but it does enable us to understand life, and so make the most of it, to face difficulties cheerfully, knowing that we have the power in us to overcome them; and it provides us with the means of developing the best of our nature in the shortest time, with the least suffering, bringing to light and manifestation the potentialities of perfection lying in the Truth Center within.

For us the winds do blow;
The earth doth rest, heaven move, and fountains flow.
Nothing we see but means our good,
As our delight or as our treasure:
The whole is either our cupboard of food,
Or cabinet of pleasure. — *George Herbert.*

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CHRIST LIFE AND LIGHT

CHARLES FILLMORE

"In Him was life; and the life was the light of men."

It is sometimes difficult to distinguish between the man Jesus, who is historically written about, and the Spirit, Christ. Christ has been made to seem a small form of man, encompassed in that personality called Jesus, and many have tried to bring men into belief in him personally as their hope of salvation. But the true concept of the Christ, or God's idea of man, does not confine him to the man Jesus. It may be that in Jesus was concentrated all that was possible to man-consciousness in his day, but the promise is, "Ye shall do these things, and greater."

Great claims are made and carried throughout the New Testament of Jesus Christ as the father of the race; yet people have not understood that it is possible for Creative Energy to work in such a seemingly small way as through man. The powers of man have therefore been doubted; but those who go deep into the study of Divine things tell us that through him all things appear. Coming into the consciousness in which the great God creates, we in turn become creators. If this be true, should we doubt that we, as a race, had a God-man for a father, and that we came from Jehovah who, through æons of development, arrived at a point in power where he could say, "I am the Lord thy God?"

The tale seems mystical, but this man who produced man differs from others, and when we study and see what relation he bears to us, it becomes a matter of practical philosophy and action to get in line with his life, and let his light shine through the consciousness.

A bar of steel is apparently a lifeless thing, and yet when we turn a current of electricity into it we get, first a warmth, then a blue flame, then a tone, then a white light, the result of what? Accumulation and

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concentration of Universal Life Energy set into action in a seemingly dead thing. The life-force in the organism springs into activity in a similar way. When we are in right relation, our life is fed from the Universal Life and Light. But sometimes we think that others know more than we, and we ask of them and expect to get borrowed light like the foolish virgins. This is not the true process. Understanding (light) comes into individual consciousness through the impersonal quickening life, as the steel bar lays hold on energy.

Spiritual quickening makes a light — a conscious aura about man, and this is the candle of the Lord. It is that light which was in the beginning with God, which is God. In the Principle of Life is Light also, and there is no other way to be enlightened but to lay hold on life and light and make that ours. The organism shines through the quickening life-force.

Light cannot be gained in any exernal way, and he who seeks it in the outer will be disappointed because of limitations. No steady, unfailing stream of life can be found except through union in the inner consciousness with infinite life. We may be taught by spiritually-minded people, but should not follow them blindly. It is a difficult proposition for one loaded to the brim with intellect to come into the consciousness of inner spiritual authority. But there is no other way to gain the true light, and we must everyone get back to first principles, and within ourselves know life and light direct from the fountain head. The mission of teachers is to speak the Word of Truth. "The entrance of thy Word giveth light." It is the Word that quickens to light and life.

The transformation of the physical to the spiritual takes place in the chemical labratory of mind and body. We must die to Adam. This is not death of the body, but a change in the inner consciousness through the quickening Spirit. There is a principle

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of life in man, and when it is quickened, he really begins to know. We must deny everything else as the source of light.

Man is not here to be carried along and made perfect outside the law. He is part of the law. When he is quickened, he sees in his own inner light the law in its pefection.

Through the opaqueness of the intellectual man, life and light have come to appear limited, and a larger life is imperative. This Jesus Christ furnishes through his Higher Consciousness, and we may come into his consciousness by believing in it, and opening ourselves through faith and prayer to its truth.

Some teachers tell us that it is dangerous to pray for temporal things, because prayer may become selfish; also, that to generate the life-force by prayer may prove disastrous on account of body sensation. We are using the life-force all the time, but because of belief in separation from the great Source of life, the life that appears has been worn to shreds and patches. We, then, need the abundant life of Jesus Christ. Prayer and affirmations are mighty in quickening life. One may sometimes blunder in the use of "abundant life," but he will profit by experience. We should always use our forces in our highest understanding, and through a prayerful attitude of mind, and faith in the Divine goodness, go from glory to glory.

Jesus said, "Seek ye first the kingdom of God." Knowing that the kingdom of God is within man, we shall seek within, and bring forth that which is potential in Being. This kingdom of God is life eternal, and that life is the light of men. In that Light we shall walk safely and fearlessly, fulfilling Jesus Christ's Word, "Ye are the light of the world."

ENDURING WORDS

The Scriptures carry out the idea of the creative power of the Word. God *said*, "Let there be," "and

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it was so." Man, being the highest expression of that power, should be able to manifest it in his word.

Jesus claimed to have power to speak words that would always endure. "Heaven and earth shall pass away, but my words shall never pass away." This indicates that a peculiar occult power exists in his words, a power that we do not thoroughly understand, because we have not fully investigated it.

Everybody realizes in some degree the effect of words. You know yourself how depressing certain words are. People who are in the habit of telling tales of woe have hard, woeful faces, and hard circumstances, the result of their words.

Every word has a threefold power; first, the force of its primal idea; second, what has been put into it by race use; and third, the intelligence and feeling given to it by the speaker. The old stories of witches who had power to call down curses are not all fables. Fear of evil words opens the way for their entrance into one's life and affairs.

The daily papers recently published the details of a case in point. A man required a woman to retract in court a curse she had pronounced upon him years before. He owed her a board bill, and she was incensed because he would not pay it. She cursed him with words of misfortune, and declared that ill-health and failure should always follow him. These things came upon him until, in desperation, he paid the bill and had her make a legal written retraction of her words.

Analyze your words. What kind of words are you using? Maybe in your own home you are speaking words of criticism; cross, fault-finding words. Do you think they have no effect? Every word produces a result. When children are scolded, it leaves a certain sting and a feeling of resentment. Their minds are charged with cross words. People who scold wonder why their children leave home, or in some way disobey

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and disappoint them. The cause may usually be found in the character of words used by the parents. Children are very susceptible to the power of words. They quickly respond to words of praise. Strong, vigorous words are often necessary to carry them through some crisis of mind or body.

Jesus Christ had a consciousness of the power of words far beyond the average man. When he spoke certain words, the paralyzed jumped to his feet, the blind man had new life put into his eyes, the dead came to life. He proved that his words had life. The Old Testament declares that death and life are in the power of the tongue, and Jesus tells us that man shall give account of even his lightest word.

The words of Jesus were strong and nourishing; he charged his atmosphere with them, and thus created an aura about him filled with life-giving potency. The woman who had the issue of blood, and had tried many physicians, touched the hem of his garment and was made whole. How did he generate a healing energy so great that it filled his clothing? It was not done apart from law. There must have been a cause. The cause was his thought of the Infinite Life and Substance of God. He never used negative words; he always spoke progressive, happy, up-lifting, healing, life-giving words, and he said, " Keep my words." If we believe them and keep them, we shall dwell in the same power-consciousness.

It would seem easy to take the power of his words, and apply it to our lives; to enter into the consciousness which he projected for us, and make our words full of life and light. When we do this, our words will also never pass away; they will be living, healing words, blessing wherever they go.

Everybody wants to be helped mentally and physically. There are mental derelicts as well as physical. Nothing reaches such minds like strong, up-building, spiritual words. We can speak the Word of Truth to

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the sick and they will respond. It is the Word that does the work.

A lady told me that she was sometimes so conscious of the Substance of mind that she could see living words leap from every sound issuing from a piano. When the music was sad, she saw the forms of nuns rise from the keys; when the music was lively, dancing girls appeared, and when it was forceful the forms came forth as gladiators, etc. Every note had a visible expression. This was not the work of the imagination. Every sound has a form corresponding to the character of the idea for which it stands, and she really saw the form of thought-word which the sound represented.

Words, to be vital, strong, nourishing and helpful, must have back of them a broad comprehension of Truth. One must think about God as the Source of life and strength, and then his words will go forth with life and strength. There is no limit to the capacity of man when he gets into the cause side of existence. He is not only the offspring of God, but he is connected with him, attached to the Divine Life through the Word. "In the beginning was the Word," and the grand climax is, "the Word was God." The more in line we are with Absolute Truth, the truer are the words we speak, and the broader and stronger we become mentally and physically. Hold to this Truth: "My words are Spirit, and they are Life."

Tell no tales of woe. Do not go round rehearsing stories of your rheumatism, and even if you seem to be seriously ill, do not talk about it. Words are creative; they make or unmake harmony and health. A man can talk his buiness into destruction. He can talk his town up or down. Let us then as metaphysicians speak what we want into manifestation. Talk success and you will achieve it. You will find that where others weaken and go down, you will be carried over

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and above every depression. The power of the Word will make a bridge over conditions where, without the bridge, you would sink into negations like those in the material thought atmosphere about you.

Also in times of trial, you will find that you have a reserve force of Infinite Good, which you have stored up through your true words. These words, spoken according to the Principle, have made a spiritual energy which will come sweeping into your consciousness when you have most need of it. You cannot tell when you will get the result, but it will manifest at just the right time, if you have faith in the Eternal Goodness.

One who wants prosperity should keep talking about prosperity. If he wants happiness, he should make it a part of his daily life to put on the smile that won't come off. Imperishable words make imperishable conditions.

Begin to speak true words, to affirm that your words are the words of Jesus Christ, and that consciousness which he had when he spoke his mighty Word will be yours in degree, and you can say, "Heaven and earth shall pass away, but my words shall never pass away."

[Extracts from talks in Unity Auditorium by Charles Fillmore. Stenographic report by Edna L. Carter].

A little girl was very fond of pleasant days, and at the close of a heavy rainstorm petitioned in her prayer for fine weather; when, the next morning, the sun shone bright and clear she became jubilant and told her prayer to her grandmother, who said: "Well, dear, why can't you pray tonight that it may be warmer tomorrow, so grandma's rheumatism will be better?"

"All right, I will," was the quick reply; and that night as she knelt, she made this request in her prayer:

"Oh, God, please make it hot for grandma."—*Ida Robbins in Woman's Home Companion.*

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"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

IT is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock, in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This Society has been in existence about eighteen years, and has over 16,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 p. m., your local time. The Spirit will adjust geographical differences.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, $1.00; paper, 50 cents.

UNITY is published monthly, and contains a large amount of instruction. The price of it is $1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of $1.35 for both.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble, in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep this in mind, and do not send messages to the two departments in one letter. By complying with this request you will avoid delay in receiving answers to your letters, and will also lighten our work.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Address,

SOCIETY OF SILENT UNITY,
UNITY BUILDING, 913-915 TRACY AVENUE,
KANSAS CITY, MISSOURI.

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CLASS THOUGHT

JULY 20TH TO AUGUST 20TH

[Held daily at 9 p. m.]

Jesus Christ is here raising me to His consciousness of life and wholeness.

PROSPERITY THOUGHT

[Held daily at 12 m.]

I am prospered in all that I do because I fulfill the law of the Christ-Mind in giving and receiving. "Freely ye have received; freely give."

SILENT UNITY QUESTIONS AND COMMENTS

My mother has passed to a higher life. It is with keenest regret and sorrow that I communicate the news to you.

It is a matter of surprise that such an inconsistency should ever appear in letters to us, but it has occurred more than once, and we feel that it should be pointed out. We speak of it, not in any spirit of criticism, but to straighten out a tangle of mortal thought by the Word of Truth. It is an illustration of how the mortal deceives and involves one in contradictions.

Death is not a passing to higher life. If it were, we would be in the wrong work, trying as we are to save people from death.

All sickness, disease and death are the result of sin. To the world, sin means flagrant violations of law. Its real meaning is a falling short of the Divine Law of perfection. In Jesus Christ, and through faith in him, we come out from under the law of sin and death, and enter into the realization that the law of the Spirit of life in Christ Jesus hath made us free.

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When we attain to this realization, no appearance of death can come.

This is all accomplished by faith. We must be-believe, and expect, and spiritually know, that it is not only possible for us to be free from sin and death, but that we *are* free from it. No demonstration of power to overcome death can be made until this faith-stand is taken and kept through every opposition of mortal thought, unto the victory.

We enter into the higher life when we enter into the Jesus Christ consciousness of life, which we can do here and now. We do not get into it by death. If we do fall under the old law, we must come back to school and try our lesson again. There is no way out; we must go on to complete redemption. The sooner we awaken to this, and set ourselves diligently and gladly to our work, the better it will be for us and the world.



In answer to one who complains bitterly of injustice in the world, and seeks light:

From one standpoint things are in the world exactly as you say. But there are other points of view, and since the one you mention does not help the situation, but only causes sadness and bitterness to the one who takes it, it would seem to be wise to seek another.

There is a way to look at the matter that gives us courage and a confidence that we can help. This way we try to point out in our literature. It is difficult to present it well in one letter; but the idea is this:

We are all in school receiving our spiritual education. We are not all in the same class. Some do indeed seem to be in a class not very far advanced, but these have the same right to their experiences and lessons that those higher up have. Ignorance is the cause of all suffering. Jesus said, "Ye shall know the Truth, and the Truth shall make you free;" so

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we put in our whole time teaching men that they are not wicked, sinful, down-trodden beings, but are the image and likeness of God. As they realize this Truth they come up out of the condition which they are in through ignorance of the powers and possibilities which are inherent in them as offspring of the living God, and by recognizing the Truth of their being they come to manifest it.

No real uplifting comes to man except through knowledge of the Truth about himself.

* * *

Is there such a thing as holding our friends back when their time is spent and they should go?

It is the old, natural, mortal thought that limits people's lives, and believes their time becomes spent, and they have a time to go. In spiritual understanding we know that life is limitless, eternal. Here and now is the accepted time, and the day of salvation. Truth and life are everywhere present, and always present. There is no place to go. It is all here.

One point to be considered in our search for Truth, especially in its application to the redemption of our bodies, is whether the commonly accepted views as to what is natural law have any foundation in Truth.

Spiritual enlightment is revealing that many of the so-called laws of nature are merely results of ideas that have become fixed in the natural man's consciousness. He has ideas of age and decay, and these ideas, of course, work themselves out in his body. He has associated with them certain ideas of time, and they work out according to the time idea.

The spiritual man knows that he is not under any of the laws of mortal thought. The law of the Spirit of Life in Christ Jesus makes him free from the law of sin and death. Possibilities undreamed of to the natural man open up to him who becomes conscious of his freedom in Jesus Christ.

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Will my case receive the personal attention of Mr. or Mrs. Fillmore?

Mr. and Mrs. Fillmore are active workers in the Society of Silent Unity, and join in treating every case that is presented. The idea that their special personal treatments will be more effective than the co-operated treatments of the Society is not borne out by experience. Where a congregation of people are holding to a certain line of thought in perfect spiritual unity, a much greater healing force is generated than any single individual could produce. "Where two or three are gathered together in my name, there am I in the midst of them." This is a recognition of a law, which might be stated as the aggregation of thought-force working in unity and harmony with the Creative Principle of the Universe and Man.

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I may go to the Springs or to the mineral wells. Is it an indication of lack of faith?

We believe that the improvement of health which often comes through a change of climate is the result of change of thought. New scenes take the mind away from old conditions, and the attention is given to the new so completely that the old passes out of consciousness, where it has been held with a tense mental hold.

Such changes are temporary, of course. To be real and lasting, they must be made through a knowledge of the Truth. The renewing of the mind by the quickening power of the Spirit gives new ideas, and thoughts, and ideals, and the old error thoughts, which have been causing discord, pass away. Truth is a possession eternal.

So far as any virtue in the waters is concerned, we cannot see that it is any more spiritual to put faith in them than in drugs. Truth is the only real healing force. To seek health in any other way is therefore a lack of faith, and of understanding of the real source of health.

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What do you say of divorce and the marriage of divorced persons? — M. W. E.

In the 10th chapter of Mark, Jesus said to the Pharisees who asked him if it was lawful for a man to put away his wife: "From the beginning of the creation, God made them male and female. What therefore God hath joined together, let not man put asunder." In the 11th verse of this same chapter, we read that he said also to them, "Whosoever shall put away his wife and marry another, committeth adultery against her. And if a woman shall put away her husband and be married to another, she committeth adultery."

The marriage here referred to by Jesus was made by God and not by man. The teaching is that in the beginning, the man and the woman were joined by God; that is, they were united in creation. If this truth were recognized, there would be fewer hasty marriages. There would be a willingness to wait for the right companion, and that right one would be sure to appear if this law of being were known, and faith in its fulfillment were cultivated.

The false ideas and standards of the world cause people to enter hastily into marriage. The fear of being left unmarried or the desire to have a home and some one to provide, or to satisfy lust and still appear respectable — all of these and other worldly considerations lead men and women to become indiscriminately joined. This is the real adultery. Except two are joined in Spirit, by God, they commit adultery when they become united, either by the law of man or without it.

In the true marriage relation, the standard is purity. Both the man and the woman know their bodies to be temples of the living God, and neither is willing to defile the temple with lust. Indulgence in carnality is the cause of much of the present marriage unrest. The race is on a steady upward move. The quickening Spirit

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of God is at work in the minds of men awakening them to a higher standard. They feel the power but do not always clearly see its trend, and they resist it. If they would give the matter the time and attention it deserves, a new standard would come to them. Carnality would pass out of the consciousness, and men and women would come into the joy and lasting satisfaction of spiritual union.

True marriage should never be interfered with by man-made laws. But where two people are mentally and spiritually incompatible, the law of God is not broken when they have the court make their separation legal, neither do they commit adultery when they marry again, because they were never joined in Spirit "in the beginning." It is that only which God hath joined together that should never be put asunder.

However, people who do not realize the harmony they would like, should not jump at the conclusion that they are mis-mated, and rush to the divorce courts. On account of the various characteristics which the personal self has taken on, even those unions made by God may not be perfect manifestations of harmony in the outer life. There is always more or less adjusting to be done in personal consciousness; but if both the man and the woman are willing to enter into this work of adjustment, very little inharmony will ever disturb them, they will so quickly discern the cause, and let go of the self which is insisting on having its way.

If either one is unwilling to do his part in becoming adjusted, the other may do much toward it, and his attitude will help to make willing the obstinate one.

If eyes were made for seeing,
Then beauty is its own excuse for being.

—*Emerson.*

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KANSAS CITY MID-WEEK MEETINGS

May 27, 1908

LED BY MRS. CROFT

Silent Thought: *"For the love of God is broader than the measure of man's mind."*

On reading in a religious newspaper that we are to "prepare to die," I realized what a change had come to me from the attitude of mind I held some years ago. I used to think we could not enter into Life unless we should die; that we must get ready for that, and the burden of the teaching was, "Prepare to die."

But you and I, today, reverse that idea, and we say, "Prepare to live." We know that life is eternal; that there is but the One Life, so we are preparing the way — preparing our thought, or our consciousness— for the fuller idea of life.

To me this idea of preparing to live is a real inspiration, while the idea of preparing to die always gave me a chill. The word "life" thrills us, and the word "die" depresses us. So we are preparing to live right *now;* there is no by and by, for when it comes it is *now*, and you and I are preparing for a fuller, broader, deeper life right *now*.

We know that if we prepare for a thing we expect it, and the expectation causes us the more to prepare for it. We seem to concentrate our thought and energy upon bringing everything to this one purpose. If we are preparing for a journey and we think "such and such" a thing will give us pleasure on this journey, we prepare it, we "set our house in order," that all may be enjoyable. So, in this idea of life, let us prepare to live and make life fuller.

Another thought: There is a state of mind, or mental activity, that has a great weight or effect upon us in making our lives what they ought to be; it is the convictions we hold in mind. Are we convinced

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that our convictions mould our characters and shape our lives? If so, we have gotten hold of the secret of making our lives what we would have them, and preparing them so they will be full of activity in the right direction. You know, we are convinced that if we plant potato cuttings, potatoes will grow; but are we convinced that if we think thoughts of truth, they will come back to us? That if we think health, and health only, health will be our heritage in this world? If we are so convinced, it is no longer "prepare to die," but prepare to live, and life, health and wholeness are ours.

Do you know that expecting a thing — the conviction that it will come — opens the way for its coming? This month's Prosperity Thought is, "If ye shall ask anything in my name, I will do it." This does not mean that we are to beg to some outside power, but each one of us, if Jesus Christ is the word made flesh in us, has this *name* written in his forehead, and in this consciousness, in this realization, in this New Name; that is, the *I Am*, in which every desire and aspiration is purified and there is no longer asking and desiring for the mere gratification of the human self, we are to ask in the *conviction* that, "All that the Father hath is mine," saying, "Father, I thank thee that thou hast heard me, and I knew that thou hearest me always," and it is ours.

WHAT HAVE WE DONE TODAY?

We shall do so much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak today?

We shall be so kind in the after-awhile.
But what have we been today?
We shall bring to each lonely life a smile,
But what have we been today?
We shall give to truth a grander birth,

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And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth,
But whom have we fed today?

We shall reap such joys in the by and by,
But what have we sown today?
We shall build us mansions in the sky,
But what have we built today?
'Tis sweet in idle dreams to bask,
But here and now do we do our task?
Yes, this is the thing our souls must ask:
"What have we done today?"

—*Nixon Waterman.*

Mrs. Van Marter: What impressed me in Mrs. Croft's remarks was the *now*, the life that now is. "I am the resurrection and the life." When? Now. So we are to live in the consciousness of the *now*. Then let us this moment shed around us thoughts of joy and peace.

We often hear people telling us how sad their lives are, while, if, as they sit here they would stop and think, "Why, this is a happy moment, and this is a happy moment," and they would add another and another, they would go on in joy and happiness.

Mrs. Wolcott: I have been trying for weeks to get into the consciousness that Christ is in my flesh, and since I have done so, I have been enjoying perfect peace.

Mrs. Andrews (from California): I have enjoyed your meetings so much, and shall go away feeling I have been blessed. I believe all here are thankful they have such a center. I bless you all.

Mrs. Heller: My husband copied that little poem, read by Mrs. Croft, and since then I have tried to do something.

It was a German scholar who said: "One should, every day see a few pictures, go out into the open air, and speak a few reasonable words," and I said to myself, "What is a reasonable word?" The thought came to me "Why it is a word that is founded on reason or truth — a word of Truth that is allied to the

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only source, or principle — just the kind of words we are taught at Unity."

Do we always speak such words?

I was telling a friend about a neighbor whose house had burned. She said that could in no way be considered good, but I told her there was a lesson in it, for these people had learned to depend upon their heavenly Father, and had also learned of the love of their neighbors: She asked: "Why don't everyone talk that way?" On leaving she said: "I feel as good as if I had been to a prayer meeting."

Mrs. Fillmore: I think the greatest healing thought there is, perhaps, is that there is just now — God is just as present now as he ever was or can be.

As our sister Croft was speaking, I was thinking of my experience: I was brought up by a very conscientious mother, and under limitations that manifested in physical weakness. When I grew older I reasoned myself out of these ideas, and when I accepted the truth that *here* and *now* was all the fullness of God's love and life, it so flooded my consciousness, that I was lifted up and healed.

June 10, 1908

In the absence of the appointed leader, Mrs. Croft took charge of the meeting.

Song: "Scatter the Sunshine."

As we were singing the song "Scatter the Sunshine," the word for our Silent Thought came to me, so let us now make this covenant with ourselves:

I will scatter sunshine wherever I go.

I hold in my hand a little book, "As a Man Thinketh," in which are to be found a great many good things, and I think it holds a text for us today. Here is one:

"Act is the blossom of thought, and joy and suffering are its fruits; thus does a man garner in the sweet and bitter fruitage of his own husbandry."

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JESUS CHRIST
is here raising me
to His consciousness
of life and wholeness.

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We are builders of our own characters, of ourselves; we can make our lives what we will, good, bright and happy, or ill, dark and sorrowful, and I find in my own self that unless I consciously direct and control the thoughts which I entertain, I am certainly sowing in my garden experiences both bitter and sweet. We have come to the place where we can see that we are reaping today bitter or sweet, according to the seed-thought we have sown in our consciousness. If we have held a thought of anything that is contrary to truth and righteousness, not having at once put it away as having no power in us, it has sunk into our subconscious mind, the storehouse of all knowledge we in any way gain, there to become a source of action, a power.

It rests with us to make ourselves over, as it were, to eradicate the thoughts which produce inharmonious acts and consequent results, and in their place to put such thoughts as will bring harmony, happiness, and all that goes to make a successful life. We must guard our thinking. The Bible tells us that he who controls or guards his tongue is greater than he that takes a city; and I would say: "He who controls his thought is greater than he who takes many cities."

Man is always and forever the master of himself. We may see a man going foolishly, but he is still his own master, though he is that foolish master who does not wisely direct his action.

We are masters of the forces at work within us on the physical plane, and may so bring them into service that they will yield us mental and spiritual strength. We have within us that power whereby we may think thoughts of righteousness, love and good will, and whereby we may refrain from thinking ill of our neighbor, or of ourselves, and so build in the thoughts that make for righteousness and the "peace that passeth understanding."

When we pass into the spiritual state of conscious-

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ness we will find we have brought all there is of us right on to that plane. We have lifted up the man, physical, mental and spiritual; and we find them one in power and the result is our glorious birthright of perfection, on every plane consciously perfected by the power of thought; if "act is the blossom of thought," we would have our "blossoms" full of the perfume of sweet living; if we would have the fruits of spiritual power, we must guard our thoughts.

"Man is a growth by law, and not a creation by artifice, and cause and effect are as absolute and undeviating in the hidden realm of thought as in the world of visible and material things."

"Man is made or unmade by himself; in the armory of thought he forges the weapons by which he destroys himself; he also fashions the tools with which he builds for himself heavenly mansions of joy and strength and peace."

We have proven this true, absolutely true, but this should not make us feel such a responsibility that we go about with a burden; we should rejoice and be glad that we have the power to make ourselves what we would be. We held the thought in the Silence: "I will scatter sunshine wherever I go." What makes it possible for us to do that? Simply the knowledge that we have the power within us to be joyful, happy and glad. No matter what may come to test our faith, there is that within us which will make us happy, joyful and peaceful, and enable us to rise superior to that which would otherwise cast us down.

This knowledge makes stronger men and women to meet what has to be met in the world. We do not have to become hermits; in fact, that makes us weak, but it is going out into the world, and dealing with it, and yet keeping ourselves unspotted by it, that makes character.

Since it is in our power, let us guard our thinking

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that we may bring out that within us which is the child of God, and manifest in perfect lives.

Mrs. Blake: I know that if we send out good thoughts, they will return to us as flowers. I have tried it.

Mrs. Wolcott: There is a great truth in what has been said. We grow by watching our thought; it is the first stone in the building of a perfect character — first the thought, and then the deed.

Mrs. Croft: I have found the putting away of criticism to be very helpful to me. I used to be rather critical. I had certain ideas, and if people didn't follow the line just as I had marked out, I was inclined to criticise, but I found out that the law of cause and effect brought criticism back to me, and so I learned to watch my tongue in that respect, and the watching has taken away the *spirit* of criticism or nearly eradicated it.

Mrs. Heller: I have a neighbor who just smiles all the time. When I had a cold, she came and smiled into my window and brought me a flower.

If we sit down at set of sun,
And count the things that we have done,
And counting find
One self-denying act, one word,
That eased the heart of him who heard,
One glance most kind,
That fell like sunshine where it went,
Then we may count that day well spent.

Mrs. Croft: It is the little things that count. In the hurry of our American life, we think little of the importance of small things. Let us carry out our thought of "sunshine." It may be just a smile, or a little word, but it helps make the day brighter, and life sweeter for those with whom we come in contact.

Mrs. Van Marter: Thackery tells us: "Sow a thought and you reap a word; sow a word and you reap an act; sow an act and you reap a habit; sow a habit and you reap destiny." How true this is, and

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Mrs. Croft today has given us the keynote to our lives, and to every life. It is what we have thought that has caused us to be what we are. The matter of pre-natal influence has been referred to, and if you will take up this study you will find it about the most interesting one you can select. You will find that the mother of every philosopher, musician, artist, etc., was dwelling upon some particular thought which made him what he was. Take, for instance, Mozart. His mother thought much about music, and his genius was the result. Again, the mathematician, Colburn. His mother had upon her mind puzzling questions, having never been taught arithmetic, as to how many yards of cloth a given amount of yarn, which she had, would make, etc.

But what concerns us most today is that, no matter what our ancestors may have thought, nor what our natural tendencies are, we have within ourselves the possession of the key that will unlock any door and change our circumstances. We can make ourselves over in less than a year by watching ourselves and letting in only bright and sunny thoughts. So let us begin these magnificent thoughts today, and shine out and bless all.

June 17, 1908

LED BY MRS. ANNA E. DENNING

JUSTICE AND MERCY

Silent Thought: "Great peace have they who love Thy law, and nothing shall offend them."

Mrs. Denning said in part: Justice and mercy is only another name for the law of compensation, which is the law of the universe, the law of God; therefore there is no escaping its justness.

The beauty of this law of justice and mercy is that man's compliance with it enables him to maintain an equilibrium, which is freedom from fear, freedom

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from anger, freedom from a sense of having been injured, freedom from desire to force others to see as he sees, to do as he does, freedom from criticism and all uncleanness. All of the above conditions are but evidences of weakness, and therefore inharmony. In so far as he indulges in any of these, just so far he fails of being at the center of equilibrium, which alone saves him, which alone gives him the power he craves.

Man himself is the law, and it is inherent in his very nature to bring forth into visibility the effect, or result, of the cause he has set in motion. Then, man being the law, he is his own schoolmaster, and administers his own rewards and punishments.

This knowledge erases all blame and bitterness, and he has only to forget that which is behind and pass onward and upward to that which is before, in order to receive his life and joy abundant.

Justice has been regarded as hard, stern and cruel; rather it is tenderest love and mercy when rightly interpreted from the standpoint of cause and effect. Mercy has been defined as being disposed to treat an offender better than he deserves, excusing him from obligation out of pity. This is not mercy in its highest sense. To pity one is to degrade him, and there is neither justice nor mercy in such a course. It is not just to rob one of the opportunities of overcoming the obstacles he himself has created, nor should we try to live the lives of others for them, endeavoring to avert the just results of their own mistakes.

There is no such a thing as a special providence, or a vicarious atonement. Each must sooner or later meet the consequences of his own error and weakness. "Experience is the forcing-house of reason," and it is not merciful to shield one from experience, thus preventing him from learning that his past methods were wrong. To let him have his experience is

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to teach him a lesson, and, finally, to arouse a desire within him to seek another and better channel for the operation of the intelligence he may possess.

Sound judgment and spiritual vision alone can make us comprehend the truth about justice and mercy. Justice is universal principle, and if man fails to recognize it, his results will be painful until he awakens to its deeper meaning.

The law of intelligent life is inflexible. It is an arbitrary necessity of Being that we rise in the scale of spiritual evolution. We cannot avoid this, even if we would. Man must live up to his highest concept of justice on every plane upon which he functions, from lowest to highest. The man who is in the habit of doing this will act in accordance with the law of justice of the plane upon which he is at that time, intuitively without doubt or consideration.

The law of cause and effect is very intricate, and cannot always be traced to its source, but it is unvarying and unerring. Man is frequently unjust to himself in various ways; he may think that the utter sacrifice of all his own rights is a beautiful thing, but this is as much a transgression of the law of justice and mercy as though he robbed another. He himself is, equally with all others, an expression of the One Life, and any departure from the center of equilibrium is unjust and unmerciful.

Any infraction of the law of equity, or equal rights, the law most certainly takes cognizance of, and it will react upon the transgressor. Does it not behoove us, then, to cease letting our personal prejudices cause us to violate the law, the observation of which only can bring us peace and satisfaction? Each one must cleanse his consciousness of every vestige of prejudice before he can know what ease fully means. The law of justice and mercy will not let us rest in our ignorance.

It is important that we learn the true meaning of justice and mercy, and that every individual shall

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shape the details of his life in accordance with that knowledge. External injustice revolts and embitters the mind, and forces it finally to turn inwardly upon itself for the cause of all this apparent chaos. When the mind so turns to internal cause of external effects, it finds that the remedy is alone within itself. "Behold! I (the Christ-consciousness) bring my reward with me."

That the ultimate result of pain and misfortune is beneficent, we cannot doubt; as, were there no painful results of mistaken conduct, there would be no incentive to rise to higher planes of life. Even-handed justice means an equilibrium attained. The scales of justice cannot be tipped to the one side or to the other; neither to give too much, nor too little. Justice is absolute impartiality, and man stands as the representative of that law, and he must come to see and judge as impartially as the law itself. He will do this when he has balanced his forces, thus finding his equilibrium, and, standing at his own Supreme Center, will look forth, judging things as they are, and not as they seem.

Justice is invincible, eternal, unending, and Mercy is its inseparable companion; they are the pillars of the universe; they sit, enthroned together, in majesty and power, and, when man's consciousness is conformed to Truth and Reality, and he stands upright in his integrity and knowledge, he will praise justice and mercy as the highest attributes of the Eternal One.

"Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face."

Mrs. Flowers: To have justice and mercy we must begin in our innermost thought, where the seed-germs of our acts are born. We must begin by weeding out, as it were, all thoughts we may have had that are not in harmony with justice and mercy to our fellowmen, all thought of injustice and revenge. If we do not allow ourselves to *think* them, we will not *act* them.

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Mrs. Croft: I have not before realized, as I have this afternoon, that justice and mercy are one. Justice is merciful in bringing us to a knowledge of our mistakes through the painful results they entail, and when we are bewailing things that seem hard for us to bear, let us know that it is infinite justice and mercy, or, in another word, Love, which is working within us for righteousness.

Mrs. Fillmore: This thought embodies in a nutshell the lesson of today: "'Justice secures to me my own." I cannot get away from justice. "God is not mocked; whatsoever a man soweth that shall he also reap." Our work is rooting up the errors we have sown. Every seed bears of its kind; so does every thought, word and motive of our heart, and if we want a satisfactory harvest we must have a care to our thought *within*.

THE "EVEN AS, SO ALSO" OF JESUS

I. He that saith he abideth in him ought himself *also so* to walk, *even as* he walked. I. John 2:6.

II. I have given you an example, that *ye also* should do *even as* I have done to you. John 13:15.

III. If I, then, your Lord and Master, have washed your feet, *ye also* ought to wash one another's feet. John 13:14.

I am among you as he that serveth. Luke 22:27.

IV. For *even hereunto* were ye called; because *Christ also* suffered for us, leaving us an example, that ye should follow his steps: who his own self bear our sins in his own body on the tree, that we being dead to sins, should live unto righteousness. I. Peter 2:21,24

V. We then that are strong ought to bear the infirmities of the weak and not to please ourselves. Let everyone of us please his neighbor for his good to edification. For *even Christ* pleased not himself. * * * Wherefore receive ye one another *even as* Christ *also* received us to the glory of God. Rom. 15:1, 2, 3, 7.

VI. Walk in love *even as* Christ *also* loved us and hath given himself for us an offering and a sacrifice to God. Eph. 5:2.

VII. They are not of the world, *even as* I am not of the world. John 17:14.

Even as he is, so are we in this world. I. John 4:17.

VIII. As thou hast sent me into the world, *even so* have *I also* sent them into the world. John 17:18.

As my Father hath sent me, *even so* send I you. John 20:21,

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IX. Shouldst not *thou also* have compassion on thy fellow servant, *even as* I had compassion on thee? Matt. 18:33.

X. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, *even as* we are. That they all may be one; *even as* thou, Father, art in me and I in thee, that they also may be one in us. And the glory which thou gavest me I have given them; that they may be one, *even as* we are one; * * * and that the world may know that thou hast sent me and hast loved them, *even as* thou hast loved me. John 17:11, 21, 22, 23.

XI. I know my own and my own know me, *even as* the Father knoweth me and I the Father. John 10:14, 15.

XII. A new commandment I give unto you, That ye love one another; *even as* I have loved you, that ye *also* love one another. John 13:34.

This is my commandment, That ye love one another, *even as* I have loved you. John 15:12.

XIII. Forbearing one another, and forgiving one another, if any man have a quarrel against any; *even as* Christ forgave you, *so also do ye.* Col. 3:13.

XIV. In lowliness of mind, each counting other better than himself, have this mind *in you* which was *also in Christ Jesus,* who existing in the form of God * * emptied himself. Phil. 2:3, 5, 6, 7.

XV. Likewise reckon *ye also* yourselves to be dead unto sin, but alive unto God in Jesus Christ our Lord. Rom. 6:11.

XVI. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection, that *like as* Christ was raised up from the dead by the glory of his Father, *even so we also* should walk in newness of life. Rom. 6:5, 4.

XVII. *Even as* I live by the Father, so he that eateth me, *even he* shall live by me. John 6:57.

XVIII. We know that, when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, *even as he* is pure. I. John 3:2, 3.

And I appoint unto you a kingdom, *even as* my Father hath appointed unto me. Luke 22:29.

Arranged by EVELYN RAYMOND.

PROSPERITY THOUGHT

My wealth; my inexhaustible riches, is in the Truth of God, where orderliness and righteousness maintain an unlimited and perfect balance.— D. W. P.

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(*Text from the American Revised Edition.*)

Lesson 3. July 19.

SAMUEL WARNS PAUL AND HIS PEOPLE — I. Samuel 12:13-23.

13 Now therefore behold the king whom ye have chosen, and whom ye have asked for: and, behold, Jehovah hath set a king over you.

14 If ye will fear Jehovah, and serve him, and hearken unto his voice, and not rebel against the commandment of Jehovah, and both ye and also the king that reigneth over you be followers of Jehovah your God, *well:*

15 But if ye will not harken unto the voice of Jehovah, but rebel against the commandment of Jehovah, then shall the hand of Jehovah be against you, as it was against your fathers.

16 Now therefore stand still and see this great thing, which Jehovah will do before your eyes.

17 Is it not wheat harvest today? I will call unto Jehovah, that he may send thunder and rain; and ye shall know and see that your wickedness is great, which ye have done in the sight of Jehovah, in asking you a king.

18 So Samuel called unto Jehovah; and Jehovah sent thunder and rain that day: and all the people greatly feared Jehovah and Samuel.

19 And all the people said unto Samuel, Pray for thy servants unto Jehovah thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

20 And Samuel said unto the people, Fear not: ye have indeed done all this evil; yet turn not aside from following Jehovah, but serve Jehovah with all your heart;

21 And turn ye not aside: for *then should ye go* after vain things which cannot profit nor deliver, for they are vain.

22 For Jehovah will not forsake his people for his great name's sake: because it hath pleased Jehovah to make you a people unto himself.

23 Moreover as for me, far be it from me that I should sin against Jehovah in ceasing to pray for you: but I will instruct you in the good and the right way.

24 Only fear Jehovah, and serve him in truth with all your heart: for consider how great things he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

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GOLDEN TEXT — *Only fear Jehovah, and serve him in truth with all your heart; for consider how great things he hath done for you.* — I. Sam. 12:24.

Samuel is the representative of the Impersonal Mind that deals justly and impartially with all. This integrity and justice is set forth in detail in verse 3. It is recognized and appreciated, but not always followed.

There are periods in the lives of overyone when the consciousness drops from the Universal to the personal; when we swing like a pendulum from the absolute to the relative, from the abstract to the concrete, from God to man.

Personal will plays a part in man's existence and God gives freedom to its development. We do not have to be ruled by the will of God, but can choose a temporal ruler, Personal Will, the King, and make it our dictator. Yet the underlying law of Being must not be broken — we can be ruled by Personal Will, but must "hearken unto the voice of the Lord." The Divine Law must be recognized.

Man originally, as represented by Adam and Eve, was constantly under the direct inspiration of the God-Mind. But he desired to learn by experience and it was permitted, because freedom of will is inherent in his being, and the moment he desired to exercise it that moment he began, and experience commenced to play its part in his life. One of the Hebrew definitions of satan is "experience."

Rain is never had in Palestine at wheat harvest, and its appearance at the command of Samuel was evidence to the people that he had power with God. The meaning to us is that we should remember in our hours of willfulness that there is Universal law that can be called into action and reverse all precedent, habit or custom.

Beginning with verse 20, the prophet assures those who have chosen freedom of will and experience, that

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they shall be protected in all that they do if they follow the Lord. "Do all for the glory of God." "Serve the Lord with all your heart."

These two classes of God-loving people — those who submerge their own wills in the will of God; and those who exercise independence of will, yet strive to follow the Law of God — are both recognized by the Lord as his people. "For the Lord will not forsake his people."

It is stated in verse 20, that it is evil to follow personal will, yet not so bad as to separate man from a conscious unity with God. Those who are striving to follow the law of God, yet fall short, should not fear that their misdeeds will forever separate them from him. "Only fear (reverence) the Lord, and serve him in truth with all your heart."

Lesson 4. July 26.

SAUL REJECTED BY THE LORD — I Samuel 15:13-25.

13 And Samuel came to Saul: and Saul said unto him, Blessed be thou of Jehovah: I have performed the commandment of Jehovah.

14 And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto Jehovah thy God: and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what Jehovah hath said to me this night. And he said unto him, Say on.

17 And Samuel said, Though thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? And Jehovah anointed thee king over Israel;

18 And Jehovah sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

19 Wherefore then didst thou not obey the voice of Jehovah, but didst fly upon the spoil, and didst that which was evil in the sight of Jehovah?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of Jehovah, and have gone the way which Jehovah hath sent me, and have brought Agag, the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the

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chief of the devoted things, to sacrifice unto Jehovah thy God in Gilgal.

22 And Samuel said, Hath Jehovah as great delight in burnt offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23 For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected the the word of Jehovah, he hath also rejected thee from being king.

GOLDEN TEXT — *Jehovah our God will we serve, and unto his voice will we hearken.*— Joshua 24:24.

The definition of the Amalekites, as given by Young's Concordance, is "warlike dwellers in the vale." This means destructive thoughts in the subconscious; and Kenites is given as "contention," which defines itself — contentious thoughts. These thoughts are distinguished from those in opposition to the Spirit, and come under the head of wrangling, disputing, quarrelsome thoughts.

In previous chapters we have been told of the warring Philistines, who represent the enemies of the spiritual mind, or Israelites, working openly in the conscious mind. The 14th chapter of I. Samuel ends with the statement, "And there was sore war against the Philistines all the days of Saul."

We now come to another class of out and out enemies of the Spirit, the Amalekites, dwelling not in the conscious mind, but in the sub-conscious, as indicated by "warlike dwellers in the vale."

Jehovah instructed Samuel to give Saul this message: "Thus saith Jehovah of hosts, I have marked that which Amalek did to Israel, how he set himself against him in the way when he came up out of Egypt. Now go and and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant, and suckling, ox and sheep, camel and ass."

Saul summoned his armies and sent word to the Kenites, "Go, depart, get you down from among the Amalekites lest I destroy you with them for ye showed

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kindness to the children of Israel when they came up out of Egypt." This indicates that the Spirit was friendly to and would save to the good, all contentious thoughts, because there is an element of kindness in them; but the Amalekites, that undercurrent of opposition to everything spiritual, must be utterly cut off. Men women and children and all that they possessed were to be destroyed.

In carrying out the command of the Lord, or the Law, Saul betrayed his ignorance and lack of understanding of the necessity of a complete denial of every destructive thought in the consciousness, by allowing his people to save the oxen and the sheep.

There is a certain acquisitiveness in the Children of the Real (Israel) which attaches itself to substance, often without discrimination. The people saved the oxen and the sheep; that is, they possessed themselves of the animal forces in the consciousness. These were tainted with the destructive thought beyond redemption, according to the teaching of the Spirit, and should have been utterly denied.

When man in the freedom of his will (Saul) allows his thoughts to become attached to the destructive element in sense-consciousness, he is rejected by the Divine Law. Samuel, representing the spiritual consciousness, prays earnestly for a reconciliation, but the willfulness and self-assurance of Saul is so great as to dethrone him as a permanent ruler of the Real.

Lesson 5. August 2.

DAVID ANOINTED AT BETHLEHEM — 16:4-13.

4 And Samuel did that which Jehovah spake, and came to Beth-le-hem. And the elders of the city came to meet him trembling, and said, Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto Jehovah: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 And it came to pass, when they were come, that he looked on Eliab, and said, Surely Jehovah's anointed is before him.

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7 But Jehovah said unto Samuel, Look not on his countenance, or on the height of his stature: because I have rejected him: for *Jehovah seeth* not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath Jehovah chosen this.

9 Then Jesse made Shammah to pass by. And he said, Neither hath Jehovah chosen this.

10 And Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, Jehovah hath not chosen these.

11 And Samuel said unto Jesse, Are these all thy children? And he said, There remaineth yet the youngest, and, behold he keepeth the sheep. And Samuel said unto Jesse send and fetch him: for we will not sit down till he come hither.

12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look upon. And Jehovah said, Arise, anoint him: for this is he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of Jehovah came mightily upon David from that day forward. So Samuel rose up, and went to Ramah.

GOLDEN TEXT — *Man looketh on the outward appearance, but Jehovah looketh on the heart.* — I. Samuel 16:7.

The rulership is withdrawn from the head, the will, King Saul, and gradually transferred to the heart, love, King David. David was spiritually anointed by Samuel long before he assumed the reins of government. Saul became melancholic, and at times insane, and David, because of his skill on the harp, was sent for at the suggestion of Saul's attendants, for the purpose of soothing him with music. He at once won the affection of Saul, and proved so effective in quieting the frenzied monarch that he was often sent for afterwards. This all illustrates the power of love to harmonize the discords set up by a willful, violent mentality.

David's father was Jesse, whose name means "self-existence — *I Am*." Thus Jesse was like Jesus, the Son of God. His home was in Bethlehem, "house of bread," the Substance Center in the body.

Saul was rejected because he was egotistical and disobedient, and David selected on account of his modesty and child-like obedience and simplicity.

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When Samuel had the seven sons of Jesse pass before him, that he might select the future King, he thought the tall, stalwart Eliab was the Lord's choice. But "the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Paul was diminutive and half blind, in bodily presence weak, and in speech contemptible. "But," says Chrysostom, "this man of three cubits height became tall enough to touch the third heaven even before he was martyred."

This whole lesson points to the heart, or *solar-plexus*, as the brain through which the Spirit rules, and Love, David, as the ruling intelligence or King. "The Lord looketh on the heart." David was "ruddy," red. He was a shepherd, a keeper of the natural animal forces. These symbols all describe the subconscious life energies centering about the heart.

God is Love, and his kingdom is "within you." This "within" is not an abstraction, but a definite place in the interior or subconscious realms of mind and body.

When you find that your "heady" (Saul) rule is not proving harmonious, call upon the Spirit of the Lord for his anointing. You will surely receive the baptism of the Spirit if you are sincere in your asking, and this spiritual anointing will prove to be the first step in setting up a new reign, in which Love will be the King.

Lesson 6. August 9.

DAVID AND GOLIATH — I Samuel 17:38-49.

38 And Saul clad David with his apparel, and he put a helmet of brass upon his head, and he clad him with a coat of mail.
39 And David girded his sword upon his apparel, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.
40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in the shepherd's bag

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which he had, even in his scrip; and his sling was in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

42 And when the Philistine looked about and saw David, he disdained him: for he was but a youth, and ruddy, and withal of a fair countenance.

43 And the Philistine said unto David, Am I a dog that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, which thou hast defied.

46 This day will Jehovah deliver thee into my hand; and I will smite thee; and take thy head from off thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know there is a God in Israel.

47 And that all this assembly may know that Jehovah saveth not with sword and spear: for the battle is Jehovah's and he will give you into our hand.

48 And it came to pass when the Philistine arose, and came and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone and slang it, and smote the Philistine in his forehead: and the stone sank into his forehead, and he fell upon his face to the earth.

GOLDEN TEXT — *In Jehovah do I take refuge.* — Psalm 11:1.

The two armies, the Israelites and the Philistines, represent two aggregations of thought in the mind of every individual — those that know and strive to follow the Truth, and those that are in open enmity and violent opposition to everything God-like. In metaphysics, we call these armies Truth and error. The error army seems the larger and stronger in every way, because it is principally in the visible or material, while the army of Truth is made up of spiritual, invisible forces.

We are often scared, even terrified, at the giant-like proportions of some leading thought on the error side, represented by Goliath. Our Goliath may be different from that of our neighbor, but it boasts and brags daily

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of its strength, and intimidates us with its show of power. People who depend upon the resources of materiality, as Saul had come to do, often give up in despair when these thoughts of sense continue day and night, their bullying methods. There is but one way to meet and subdue them, and that is through the power of love, represented by David, the little, ruddy-faced shepherd boy. When he suggested that he could, single-handed, vanquish the giant of the Philistines, he was ridiculed by his companions. Saul was grasping at straws, and was willing to try anything. He put his own armor on David, but it did not fit, and was evidently cumbersome. David refused to wear it, saying he had not "proved it." This illustrates the necessity of doing things in our own natural, original way. People who try to fight their battles by using the exact methods of others, that is, imitating them, usually fail.

David, unlike Saul, did not depend upon the army, but proclaimed the hosts of the Lord as his resource. He evidently understood the power of the Word, and met with strong denials, and affirmations of efficiency, every boast of the giant. He was fearless, and his assurance was the one thing that led him to victory. It is found that an open, verbal statement of Truth will often demonstrate where the silent thought will fail. The Philistines represent the most external thoughts, and they respond most quickly to the spoken Word. Warts, birth-marks, and congested glands vanish at the audible Word of denial. The flesh is very responsive to the Word of Authority.

The smooth stone which David used is the rock of faith, and the sling the assurance and force of the mind in sending it forth to do its perfect work of destroying Error in its stronghold of mortal thought the forehead.

The lesson may be summed up as an illustration of the necessity of boldness, courage, and fearlessness

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in demonstrating the Truth. Some metaphysicians think that sympathetic love will bring results, but they are often disappointed. Love must have the assurance of Truth, and send it forth with confidence, courage, and power in both thought and word.

Lesson 7. August 16.

SAUL TRIES TO KILL DAVID.— I. Samuel 18:6-16.

6 And it came to pass as they came, when David returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with timbrels, with joy, and with instruments of music.

7 And the women sang one to another in their play, and said,

Saul hath slain his thousands,
And David his ten thousands.

8 And Saul was very wroth, and this saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?

9 And Saul eyed David from that day and forward.

10 And it came to pass on the morrow, that an evil spirit from God came mightily upon Saul, and he prophesied in the midst of the house: and David played with his hand, as he did day by day: and Saul had his spear in his hand.

11 And Saul cast the spear; for he said, I will smite David even to the wall. And David avoided out of his presence twice.

12 And Saul was afraid of David, because Jehovah was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand: and he went out and came in before the people.

14 And David behaved himself wisely in all his ways; and Jehovah was with him.

15 And when Saul saw that he behaved himself very wisely, he stood in awe of him.

16 But all Israel and Judah loved David; for he went out and came in before them.

GOLDEN TEXT — *For Jehovah is a sun and a shield.* —Psalm 84:11.

After every victory in mind or affairs there is rejoicing; a certain joy and satisfaction floods the soul. The overcoming of error strengthens the man, and adds to his character, as the use of muscles gives them greater power. For this reason everyone should do his own overcoming. Where we depend upon medi-

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cine, doctors, healers, teachers, books, or external authorities of any description, we weaken the inflow of the Spirit.

The women who gave the larger credit to David represent the affectional nature, which naturally recognizes love and praises it. That there should be jealousy between the heart and the head seems paradoxical, yet analysis of man's character will show that these two are frequently in opposition. The intellect and the personal will often over-ride the intuitions and loves. Again in affectionate, sympathetic people, the heart runs away with the head, and such sometimes love unwisely.

The shaft of jealousy which Saul threw at David, had it wounded him, would in individual consciousness have worked out in the external as a disease of some kind. It is found that a thought of jealousy will touch the Substance Center, and jaundice fill the system with its sediment. But David stepped aside and the dart did not hurt him. The wisdom of God protected him. So those in spiritual understanding are protected, where without that understanding they would have had hard experiences.

David is called a type of Christ because of his forgiving spirit. Jesus Christ was the seed of David. The non-resistance of love is the one and only attitude that will permit the formation in mind of the Ideal man. In order to have Christ formed in us we must practice the principles of love. Love your enemies. Do good to those who persecute you. If they smite you on one cheek turn the other. This was the doctrine of Jesus.

"David behaved himself wisely in all his ways, and the Lord was with him." There is a wisdom of the heart — it is called intuition. It is very much surer in guidance than the head. When one trusts the Spirit and looks to it for understanding, there develops in soul a certain confidence in the invisible

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good. This trust and confidence opens the so-called "sixth-sense," intuition or Divine knowing.

The manner in which David dealt with Saul indicates that he had a spirit of magnanimity far transcending the average. Custom and law justify a man in defending his life to the destruction of one who is trying to take it. But love, Divine Love, knows a higher law, and "Love never faileth."

NOTES FROM THE FIELD

J. H. C.

We are pleased to note that Mr. Herbert J. Smith, of London, is doing excellent work as a healer. To our readers who live in England, and to those of our friends who may visit London, we would recommend Mr. Smith, should his services be needed. Mr. and Mrs. Smith are good people to meet anyway, and their address is, 37 Ridgemont Gardens, Francis St., Tottenham Court Road W., London, England. The article "Center" in this issue is by Mr. Smith.

The Branch Library at Spokane, Wash., under the able leadership of Mrs. Grace Wingate, is growing in numbers and in interest A regular course of study, with "Lessons in Truth" as the textbook, is being pursued, and the class meets every Monday at 2 p. m. A more advanced course of reading is also conducted, and this small Center is the prophecy of a larger work.

At Elkhart, Ind., the attendance at the meetings of the Center is increasing, and Mrs. S. M. Mears reports that the interest in the teachings of Truth is growing also.

The Center at Louisville, Ky., meets every Tuesday at 3:30 p. m., with Mrs. J. W. Beilstein, 507 Belgravia Street. She reports a very interesting and growing circle, which is broadening its field of usefulness.

Myra G. Frenyear, of the Branch Library and Center of Truth at San Diego, Cal., is extending her work to adjacent districts. At South San Diego, the people are forming a Center and Mrs. Frenyear is to speak for them at least once in two weeks.

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She writes that the people are greatly blessed by the teaching and healing.

In Vallejo, Cal., the good seed is being sown and the harvest is being brought in by our good friend, Frances J. Babcock. She keeps the members of the branch interested in Truth teachings and reports that there is satisfactory regularity in the attendance of the students at the meetings held.

A new Center of the New Thought propaganda is established in St. Louis, Mo., with meetings on the second and fourth Sundays of each month at 3 o'clock p. m. These meetings are held in the Musical Art Building, Boyle Ave. and Olive St. A cordial welcome is extended to visitors,

The high court of Georgia has decided that "Divine healing" needs no license. We quote from a clipping from an Atlanta, Ga., paper: "In the meaning of the legal statutes of Georgia, 'Divine healing' is not the practice of medicine, and one who practices it is not required to take out a license before the legally constituted boards to practice medicine." This is the interpretation placed on that question by the court of appeals in an opinion written by Judge Hill. He said further: "To the iconoclast who denounces these things as the figment of superstition, or to the orthodox physician who claims for his system all wisdom in the treatment of human malady, we commend the injunction of Him who was called 'the Good Physician,' who, when told that others than His followers were casting out devils and curing diseases, said, 'Forbid them not.'" We believe that every state in our Union will finally arrive at this same decision, and true freedom be given to free people of our land.

ANNOUNCEMENT BY OFFICERS OF THE WORLD NEW THOUGHT FEDERATION

The officers of the World New Thought Federation and its Advisory Board, after due consideration of the situation, have decided that, since the interest in the work has not been great enough to give it the necessary financial support, it is best to dissolve the Federation, and notice is hereby given of its disbandment.

Rev. John D. Perrin, President W. N. T. F.
Nona L. Brooks, President Western District.

On account of this disbandment of the Federation there will be no convention at Niagara Falls in September of 1908.

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ANSWERS TO QUESTIONS

JENNIE H. CROFT

288. There is a subject about which I would like to know much more. In December UNITY, page 354, the paragraph beginning, "This higher type of man must have a finer organism," and ending, "tries to kill it out." Again, "Changes the character of the organism, and unless one is clearly led by the Spirit, may be taken for disease;" and yet again, "If you feel the moving in your soul and body of this higher self rejoice and be glad, for it is the most wonderful, marvelous, tremendous revelation that can come to you. It is the entering of your soul into the Eternal Heavens." Please tell all that can be told of what goes on in this "place of food." Is it a feeling so like hunger as to be mistaken for hunger? yet unsatisfied by food, and so taken for "disease" which must be "killed out," because constantly demanding more than is right? How must "it" be fed and treated, this "finer organism?"

This higher type of man is the ideal man which is first formed in the consciousness, and which is being manifested in the outer, physical man just to the degree that this ideal or perfect man is mentally recognized. When the mind is wholly renewed with this image of the "higher type man," then will the body be transformed and will manifest perfection or wholeness. During the process of change going on within the soul of man and the resultant change in the body, one must constantly remind himself that the Spirit is awakening slumbering energies to a new activity. The necessary readjustment may create a disturbance which must not be mistaken for disease, for it is simply the new life entering in, and for which we should be very glad and full of rejoicing.

At the pit of the stomach or rather just back of it, is a great nerve center which plays a large part in regulating the health of the body, and this center of consciousness in the body is called the "Substance Center." This center is fed and sustained by the Spirit acting through the power of right thought, and by it the "finer organism" is nourished and developed. Instead of trying to kill out this new life, even when it seems to be acting adversely, we should bless and praise it, with the assurance that the soul-hunger (nothing like physical hunger) brings into being within us the Christ-consciousness, which is the source of the finer organism of the higher type of man spoken of in the article to which reference is made.

289. I am a collector of bad debts and it is very unpleasant. I am often compelled to sue those who will not pay. Is this contrary to your teaching? Is such an occupation suitable for one who

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is trying to live according to New Thought ideas? If not, how can I demonstrate something else?—H. L. S.

If the business in which you are engaged compels a resort to the courts of law in the adjustment of claims, it is not, in our estimation, the best occupation for a Truth student to be engaged in. Compulsion has no part in our purpose or practice, for it is contrary to the freedom in which Love accomplishes the solution of all difficulties. We believe, however, that you can demonstrate, not necessarily a "something else," but a better and more profitable way of dealing with the delinquents than by going to law. Have you applied your knowledge of the power of thought when meeting people in the pursuit of your business? Have you treated the situation and the individuals from the viewpoint of justice and love? People are very apt to measure up to our opinions of them, and if you look upon these debtors as friends rather than opponents; hold them in the thought of love and as filled with a desire to be just and honest in all their dealings; if you do this with the assurance that this is true, no matter what the appearance may be, they will look upon your visits as opportunities for doing the right thing and not as annoyances as formerly. This way of treating the collection of accounts is far cheaper and much more successful than the old method of coercion through the law. Try it, and all the unpleasant features will be obliterated from your business.

290. Will you give your opinion in regard to the giving of tithes? When a person is in debt, is he just to his creditors in reserving tithes of all his income? — W. C. McL.

We believe in the giving of tithes, but we would not be limited to a certain per cent. of our income only, nor to any set amount. The law, "Give and it shall be given unto you," has been demonstrated over and over again as invariably true. If a person is in debt he could find no surer way to meet his obligations than to devote a portion of his income to the service and help of his fellowmen. The increase will not come if he gives grudgingly, or if he gives for the sole purpose of enlarging his capital, but if he gives freely and gladly and with a blessing upon the gift and receiver without any thought of return, then will he find that it will come back to him doubled and quadrupled in amount. Let us then open the channels through which we will receive plenty by giving of that which we have. We are unjust to ourselves and our creditors if we neglect so great a source of true prosperity.

Make not your thoughts your prisons.— *Shakespeare.*

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I want to tell you that I heartily applaud your declarations concerning the creation of an immortal body here and now. I have never been able to let go this thought, even though everything seemed against it. Now that the host is camping where the progenitors of New Thought camped yesterday, the "vanguard" must move on; and I believe that the "putting on of the immortal" is the next step. Long ago I ceased eating fish, flesh or fowl; I could no longer partake of such food after coming into the realization of life unity. Oh, there is such need in the world; the "Divine urge" is upon all. Everyone feels the unrest, and few know its meaning — that it is the demand of the soul for recognition, the rolling away of the stone that has so long sealed the tomb. I feel the responsibility placed upon me in "sowing the seed" among millions of readers, and pray that I may sow for the true harvest. — A. C. S.

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IMAGINATION

NINTH LESSON IN THE SCIENCE OF BEING AND CHRISTIAN HEALING

BY CHARLES FILLMORE

The teaching about the things of the Spirit is said to be mystical. The reason of this is that man has not come into consciousness of the many faculties necessary to its comprehension. Victor Hugo said, "There are no occult or hidden truths; everything is luminous with mind." So we find in the study of Truth that what is called mystical and occult is simply a range of facts that man has not yet comprehended. When he expands his mind and takes in a larger horizon, he sees the relation of a multitude of hitherto unknown laws which from his limited viewpoint have seemed mysterious.

Mind manifests through faculties, and in order to comprehend largely, there must be an increase of these avenues. That man has latent possibilities goes without argument, and that there is a limit to the ability of the mind is unthinkable. What a man imagines he can do, that he can do. It is a question of getting about it in the right way. To allow the imagination to drift in day-dreams never brings anything to pass. Ideas must be worked up into living, breathing, thinking things. Man can compress into visibility his vagrant ideas as the chemist liquifies and makes visible the intangible atmosphere, but to do this he must, like that chemist, have the machinery.

Physiology says that to think on the intellectual plane, man must have brains. This is true, but

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brains are not limited to material cells, but like everything in the universe, have a wide range of expression. There are brains within brains, and cells within cells. All through the body are brain-centers whose office has not yet been determined, and the recent discoveries in psychology show that they are acted upon by invisible forces. Psychology teaches that man has what is called a sub-conscious mind that transcends in knowledge and ability his conscious mind. A still higher teaching, that of Jesus Christ, says that man has a mind that transcends both the conscious and the sub-conscious, which is called the Christ-Mind. Yet the harmonious working of these seemingly three minds is necessary to the bringing forth of the latent possibilities of the man.

In Truth there is but one Mind, in which all things exist. Then to speak accurately, man does not have three minds, nor even one mind, but he expresses Mind in a multitude of ways. To believe in the possession of a mind, and that it is necessary to store up knowledge, makes living burdensome. This is why very intellectcal people are often impractical and unsuccessful; they have accumulated more knowledge than they have wisdom and power to apply. Like the miser who starves surrounded by his gold, these perish for lack of real understanding. Through their thought of their stored-up knowledge as their personal possession, it has become insulated from the great fount of wisdom and life, and is in consequence dry and forceless.

There is in man that which when opened will place him in direct contact with universal knowledge, and he can instantly and continuously draw for anything he may wish to know. God is our fount of wisdom even as he is our source of supply. The understanding of the Christ-Mind says that man of himself knows nothing. Jesus, who developed this Higher Consciousness, claimed that all his knowledge and

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power came direct from the Father — "I of mine own self can do nothing; the Father within me he doeth the works."

All that man really needs is to quicken and round out the thinking centers in his consciousness; then the Divine Mind will think through him. This Supreme Mind holds man at its center a perfect instrument through which to express its possibilities. The writer of the first chapter of Genesis says that man is the "image and likeness" of God. He is the I-AM-AGE, or the identical I AM of God-Mind in expression. Gods looks in the mirror of the universe, and sees himself as man; he gives himself to man, and man in his highest is God manifest. "He who hath seen me hath seen the Father." Thus God gives to his image all his powers to bring forth. This not only includes man's ability to think, but also the power to shape and form thought. This formative power of thought requires a distinctive faculty, which is called the imagination. The mind makes its forms like a woman makes biscuits. First is the gathering of the materials, then the mixing and the kneading, then the biscuit cutter, which gives shape to the substance. So in thinking, man accumulates a mass of ideas about substance and life, and with his imagination makes them into forms.

Whatever we mirror in our minds becomes a living, active thing, and through it we are connected with the world about us. Every thought, through this imaging faculty, makes a form, and a multitude of thoughts make a multitude of forms. These crowd in upon each other around the central I-AM-AGE, and a certain part of them crystallize into what is called body. Physiology says that all the organs of the body are made up of cells, but that every cell bears the form and character of its particular organ. The liver is made of a multitude of little livers, the heart of little hearts, etc. The starting point is an idea,

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and through the mechanism of the mind, often erroneously proclaimed as the mechanism of the body, man forms his organism. With this key one can unlock the door of his temple, and in mind visit all its various rooms and set the furniture in order.

The imagination has its center of action in the front brain and uses what phrenology calls the perceptive faculties in forming its structures. It is really the author of these faculties, and size, weight, form, color, etc., are its children. When it flashes its light into the cells that make up these organs, they at once respond to the thought, and create forms out of the invisible ether corresponding to the idea the imagination holds. If this idea originates in Spirit, the creation is harmonious and according to the Law. But these centers are so sensitive and receptive to thought that they also receive impressions from without, and make forms in the ether of corresponding character. This is an inversion of the creative law, which is that all creations should have their origin in the formless realms of mind. When man allows his imagination to run on in the lawless way he brings about such discord in mind and body that the flood of error thought submerges his understanding and he is drowned in it. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—Gen. 6:5.

All things, including the mind, work from center to circumference. A knowledge of this fact puts man on his guard, and he directs that his imagination shall not create things in his mind which have been impressed upon him from without. This does not imply that the world without is all error, and the creations of mortal mind, but that it is not a safe source for patterns from which to make members of the body, which the imagination does. When Moses was instructed by the Lord to furnish the tabernacle, the command was, "See that thou make all things ac-

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cording to the pattern showed to thee in the mount." "The mount" is the place of high understanding in mind, or what Jesus called the kingdom of God within. The wise metaphysician always resolves every mental picture, and all forms and shapes of every kind, seen in visions, dreams, etc., into ideas. The idea is the foundation, the real, which, when understood and moulded by the power of the Word, can create or re-create the form at the direction of the individual I AM. This simple law developed to a certain degree makes man an adept or master. Through handling the cause of things, he attains the mastery over things, and instead of giving up to his emotions and feelings, he controls them. Instead of letting his imagination run riot, conjuring up all sorts of situations, he holds it steady to a certain set of ideas which he wants brought forth, "Thou wilt keep him in perfect peace whose imagination (margin) is stayed on thee."

As man develops in understanding his imagination is first of the latent faculties to quicken. Esau represents the natural man, and Jacob a new and higher concept of man supplanting him. Hence Jacob is called the "supplanter." Historically, he seems a trickster, taking advantage of those of less wisdom, but this is merely to show how the higher principle appropriates the good everywhere. Imagination was the leading faculty in Jacob's mind. He dreamed of a ladder reaching from earth to heaven, and the angels of God ascending and descending upon it. This is a prophecy of the union of the ideal and its manifestation, or the Spirit and the body, through the pure thoughts of the Absolute, represented by the angels. Farther along in his development, Jacob awakened all of his faculties, represented by his twelve sons. Joseph was a dreamer, and an interpreter of dreams. He was the favorite Son of Jacob, the I AM, who gave him a coat of many colors. This is all representative of the imaginative faculty which Joseph typifies.

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The history of Joseph is the history of every man's imagination when developed under the Divine Law. His dreams were messages from God, and God interpreted them for him, and his life is the most interesting and fascinating romance in the Bible. At its inception, the way of Joseph was thorny, but through his obedience to the Spirit, he reached the highest place in the king's domain. This shows that man begins the development of the imagination in the darkness of materiality and the depths of ignorance, represented by Joseph cast into the pit and sold into Egypt. Through spiritual understanding, that "dreamer" becomes the most practical son of the family, and through following his dream interpretations multitudes are saved from starvation. The individual application of this is, having our attention fixed on Spirit, we discern the ebb and flow of the forces in the organism, and we know how to conserve and husband our resources.

Instead of treating the visions of the night as idle dreams, we should inquire into them, and seek to know the cause and the meaning of every mental picture. Every dream has origin in thought, and every thought makes a mind-picture. The study of dreams and visions is an important one, because it is through these mental pictures that the Lord communicates with man in a certain stage of his unfoldment. Solomon was instructed in dreams. "In Gibeon the Lord appeared to Solomon in a dream by night: And God said, Ask what I shall give thee." In Job 33:15, we read, "In a dream, in a vision of the night, when deep sleep falleth upon man, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction." "Then was the secret revealed to Daniel in a vision of the night." Joseph, the father of Jesus, was told in a dream to take the young child and go down into Egypt. Peter was shown his intolerance in a vision, and Paul was obedient to the

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"heavenly vision." All the great and wise in every age have been instructed by God in dreams and visions.

Every form and thing, whether in the ether or the earth, represents some idea or mental attitude. The idea is first projected into the invisible ether, and afterward crystallized into matter. The mind of man sees all things through thought forms made by the imagination. The lover idealizes the object of his affection, and is often disappointed on closer acquaintance. We are always creating ideals that have existence alone in our minds. A true story is told of a sailor who went on a long voyage and left his affianced behind. He thought of her constantly, and often saw her in his dreams. Finally he began to see and talk to her in his waking state, and she told him many remarkable things. She said it was her soul that visited him; that her body was in her English home, waiting his return. After some twenty years he arrived at home, expecting to find his loved one, and was dumbfounded to learn that she was married, had a family and had forgotten him. Out of his own thought-substance he had created the object of his affection, and she had faithfully reflected all his thoughts about her.

Through the power of the imagination we impress upon the body the concepts of the mind. Birthmarks have long been recognized as the effect of the mother's mind, and this mental sympathy does not end with birth. Here is an actual occurrence: A lady watching her little daughter pass through a heavy iron gate, imagined that it swung to and crushed her fingers, but the child withdrew her fingers before the gate reached them. The mother felt the pain in her own hand, and the next day she found a dark streak across her fingers where she imagined the child's were crushed. In a certain secret society initiation the candidate was told that the word "coward" was to

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be branded upon his back with a red-hot iron. A piece of ice was used instead, but the promised brand arose in blistered letters.

So we could cite cases without number to prove the power of the imagination in forming and transforming the body. Also, one mind can suggest to another and produce any desired condition. This can be done most effectively through the hypnotic state, but this is not always necessary. Experiments prove that we are constantly suggesting all sorts of things to one another, and getting results according to the intensity of the imagination. Thus disease is reflected into susceptible minds by people merely talking about it as an awful reality.

A man can imagine he has some evil condition in body or affairs, and through this law build it up until it becomes a living reality. On the other hand, he can use the same power to make good appear on every side. The marks of old age can be erased from the body by mentally seeing it youthful. If you want to be healthy, do not imagine so vain a thing as weakness and decrepitude. Make your body perfect by seeing perfection in it. The transient patching up with lotions and external applications is foolish—the work must be a mental transformation. "Be ye transformed by the renewing of your mind."

The highest and best work of the imagination is in transforming the character. Imagine that you are one with the Principle of Good and you will become good. To imagine one's self perfect fixes the idea of perfection in the invisible substance, and all its forces go at once to work to bring forth that perfection. Paul saw this wonderful law when he said, "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

He becometh poor that dealeth with a slack hand. Prov. 10:4.

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POWER IN THE NAME JESUS CHRIST

H. BRADLEY JEFFERY

It has been said, and well proven, that every letter, every word and every name has within itself a certain potentiality and power which, when that letter, word or name is spoken, goes out as a vibratory force and is registered in the ethers. Not only is it registered in the ethers, but, firstly, it is felt throughout the whole body of him who speaks it. We have long been taught that our every word is recorded in our body. In fact the seers of all ages have declared this to be so. But mankind has been very slow to accept this as a truth.

Our words become flesh and dwell among us.

One of old said, "By thy words thou art justified, and by thy words thou art condemned."

"He spoke as one having authority," and knew the great law of the word.

If every name has a power peculiar to itself, the greatest of all names must necessarily have wrapped mystically within itself the greatest of all power. And if the power of a name be liberated when that name is spoken the greatest of all power must be set in motion when the greatest of all names is sounded. There is a "name above principalities and powers," a name which the sacred Scriptures say, "every tongue shall confess." It is the name of the only begotten of God — Jesus Christ.

Hidden in the name Jesus Christ is the secret of all power in heaven and on earth, and to him who will enter into that name it will be given to know the mysteries of the kingdom of heaven. And how shall we enter into the name? By speaking it — speaking it over and over.

If every name when spoken vibrates throughout our whole body, then this name when spoken shall move every cell and atom of our being, and set them

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to a movement in harmony with itself. As repetition of a name serves to fix it in the mind, so also will it establish the vibratory action of that name as a moving force in the body. And if that name be dwelt in much, the power of it shall become the major force within us, until we shall no longer hold the name, but the name shall hold us.

Thus do we become possessed by it, thus are we buried in it — thus are we baptized *into* it — baptized *into* the name of Jesus Christ. And only as we become baptized *into* it shall we know its mighty power and significance.

Not only is it the name of a man of history, but the name of a principle in life — the Principle of Life.

The man who bore it was given it because he was the embodiment of the principle. He was not named by his mother. She was told what his name should be before he was born. "Thou shalt call his name Jesus, for he shall save his people from their sins."

Out from the Silence came this name. And he from his childhood seems to have known its meaning and from the beginning determined to live up to it. It means God with us, Emmanuel, the Wonderful, the Counsellor, the Mighty God. If we study his life we see he never lost sight of the meaning of his name, and never wavered from his determination to live up to that meaning. And so truly did he live that he became "the fulness of the God-head bodily," and the Saviour and Redeemer of the race. Being true to his name, he came into the realization of his oneness with the Father. "I and the Father are one." In so doing he learned the Unspeakable Name, the Lost Word. This he must have possessed in order to do the works he did or rather what were done, through him by the Unnamable One — "The Father within me, he doeth the works." Becoming one with the Father, all that the Father had became his to do with as he wished. The Lost Word became his to use. He used it, but

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no one had the ears to hear it. So as a substitute he gave his own name, requesting that his followers dwell in that name until the secrets held by him should be revealed to them; until they came into the same mind which he had.

We invoke the nature of that which we behold and whose name we repeat. So we come into possession of the wisdom and knowledge that Jesus possessed if we behold him and repeat his name: the mysteries of the kingdom of heaven are revealed to us. Desiring that all might know and be what he knew and was, and wishing to give to all whatsoever the Father had given him he said, abide in my name — "The Father will send the Holy Spirit *in my name*, and the Holy Spirit will teach you all things."

He told the disciples to tarry in Jerusalem and abide in his name. They did so for six weeks, and in the seventh week the power of the Holy Ghost came upon them. They went out to teach and their whole doctrine was the power of his name. In his name they did mighty works, healing the sick, casting out demons and raising the dead.

What he did and what they did, we shall do also if we have become baptized *into* his name.

As we shall take upon ourselves and into ourselves the name Jesus Christ, there will enter into our minds a new power of understanding whereby we may know all things and the Holy Spirit will teach us *all* things — and there will enter into the body a new power transcending any power possessed by any man who is in the physical consciousness only. The mind will be renewed and the body transformed. Old things will pass away; behold they will become new. And we will be born again and become new creatures, full grown men in Christ Jesus, children of the Light, all glorious.

[An address by H. Bradley Jeffery, of New York, delivered before the Unity Society, at Kansas City.]

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THE SABBATH OF THE LORD

WILLIAM FARWELL

The Jews in the days of the Christ were very much disturbed because Jesus did not regard the Sabbath as they were wont to regard it. They kept the Sabbath in the letter and they insisted that he should keep it in the same way, and when he healed the sick on the Sabbath he was rebuked, because they looked upon it as work, and it was not lawful for any one to work on that day.

It is good to keep the seventh day of the week, to rest, to worship God, to read and think of spiritual things, but to keep it as did the Pharisees is not the way according to the teachings of Jesus. When his disciples plucked the ears of corn as they passed through the field, in the mind of the Pharisees they broke the law concerning the keeping of the seventh day. Jesus, who always rebuked the disciples when they did that which was not right, sustained them against the Pharisees. They were hungry, and should they not eat? The Christ referred to David's act when he was hungry, how he took the showbread in the house of the priest and ate it and gave to them that were with him, doing that which was not lawful save for the priests. And he said to them, "The Sabbath was made for man, and not man for the Sabbath: So that the Son of man is lord even of the Sabbath."

"The letter killeth, but the Spirit maketh alive." The literal keeping of the Sabbath day does not make man righteous before God; it is the true Sabbath of the soul that one must keep and this is another matter. The Pharisees knew nothing of the real Sabbath; their whole attention was upon the literal keeping of the seventh day; but there is a Sabbath in which man rests from his own labors; this is known in the soul in the Presence of the Son of man, who is lord of the true

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Sabbath. In the prophecy on the Mount of Olives Jesus said, "As were the days of Noah, so shall be the Presence of the Son of man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark, and they knew not until the flood came and took them all away; so shall be the coming of the Son of man. Then shall two men be in the field; one is taken, and one is left: two women shall be grinding at the mill; one is taken, and one is left."

This is the Sabbath day that the Son of man is lord of: when the truth is made known to the soul, and it finds its rest in the Lord, it is glad to cease from its own works, that the Lord may work the works of righteousness and truth, for the works which man does, buying and selling, eating and drinking, planting and building, are external works, part of the finite experience. These things do not make for eternal life; they have to do with this world and nothing more. When the Son of man is present to the inner consciousness, he says, "Come unto me . . . and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your soul, for my yoke is easy and my burden is light." The soul has been burdened and has toiled in its own strength to no purpose, but when the Son of man comes he teaches that its burdens are from the consciousness of self, the result of striving to do in one's own strength that which is possible only with God. This divinely human teacher is meek and lowly in heart and can so lead the soul in the way of truth that it will find rest in God. His yoke is easy and his burden light, because he has overcome the world. When the soul takes his yoke upon it, it becomes one with him in the purpose to do the will of God, it enters into his states of union with the Father and rests.

As in the days of Noah they were working in their

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own strength, not heeding the word of the Lord and were swept away, so in the advent of divine truth to the soul there is an end of the old selfish life and the beginning of a new life in which man lets the spirit work in him the works of God. Then that takes place which Christ prophesied. There are two men in the field and one is taken and the other is left: there are two women grinding at the mill; one is taken and the one is left. The carnal mind and the true mind are no longer confounded. That which is mortal is separated from that which is spiritual, — that which is of the flesh from that which is of God — and man discovers himself to be whole and in the image and likeness of God. He learns of the living Christ that the Father worketh even until now and the Son worketh, and that from the Father proceedeth all those things which make for righteousness, which man cannot gain for himself no matter what he may do in his own strength.

Over this Sabbath the Son of man is lord; he keeps it for the soul, he keeps the soul in rest and it does not depend upon external rest, for it has the interior; it has the Comforter, the Helper, the Advocate with the Father, so that in all its need it has but to turn to its ever-present source of goodness and truth to find its strength, to find wisdom, and to find power to do the will of God. What it does is done in the name of the Lord and not in its own name. Thus there is a vast difference between the literal Sabbath and the keeping of it and this Sabbath which Jesus Christ establishes to the soul that he receives.

Before regeneration, man is weary and heavy-laden with the consciousness of selfhood. He does not know the true meekness that Christ knows To be meek and lowly in heart means to be self-less; it means that one learn the lesson that Divine strength is made perfect in human weakness. For as long as the human is strong in itself, it does not know the

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strength of the Lord. The true Sabbath of the Lord is a resting from our "own" works that God may work his works in us; then self will be no more, for self is sustained by the effort to be something, and self ceases to be when we are willing to let God work all the works which are done; or, in other words, when we do everything in the name of the Lord and nothing as from self; when we take the form of a servant of God and seek not our own glory but the glory of him that sends us forth into the world to do the Truth. In this way we gain a perpetual Sabbath day, for whatever our external activities may be we are ever resting in the Lord. Laboring in our own strength we found our limitations, but now that we let the Spirit work through us we are strong, we mount up with wings as eagles, we can run and not be weary, we can walk and not faint, because we do not resist the spirit; we have learned the corresponding secret that the eagle knows, who can overcome the law of gravitation and ascend above the world and soar in the sky as he will.

Because he had died to self and lived no longer in the selfhood but in the Father, the Christ said, "The Son of man is lord even of the Sabbath," and he calls all who are burdened with the sense of selfhood to come and find rest in him in the Father.

It is written in Genesis that after creating, God rested from all his works. From a literal interpretation of this and from the misconception concerning the keeping of the Sabbath, man has had a wrong idea of things, but the Christ says, "The Father worketh even until now, and I work," and as no word of Scripture is void of power or obsolete, and as Christ would say nothing against the Word of God, certainly that which is written does not refer to a literal Sabbath, or a material creation, for even now the Father works in restoring all things, in reconciling the world unto himself and he must work the works in your soul in order that you may be redeemed from the law of sin and

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death. You are to rest and let him do that which is necessary for you, just as the Christ says, "I am in the midst of you as he that serveth." So God, infinite and eternal, has condescended to enter into the states of fallen humanity that in this, where the needs-be is, he may work the works of salvation and redemption that reconcile a world to him, and he will never rest, be assured, as long as there is anything fallen.

Become ye co-workers, working together with him in this word of reconciling the world unto God. First let your own will become subservient to the will of God, let your old self be put off and let the light of heaven shine in your heart and let the Spirit reveal to you that which God has wrought in sending the Son into the world that the world might be saved through him. The One who never slumbers nor sleeps is ever working in human hearts and souls to restore all things to harmony and peace again as they were in the beginning. We cannot do this of ourselves. We must let the work be done in us. We must offer ourselves continually as a living sacrifice unto God and forsake whatever stands between us and the accomplishment of the Divine purpose, resting from all our vain works the workings of our own mind — our helpless will —that the will of God may prevail in all things, for that is the eternal good.

When God has accomplished his ends in you there will be nothing imperfect in your whole life. "Ye therefore shall be perfect, as your heavenly Father is perfect." Co-operate with him, keep his commandments, obey his voice, and rest in him.

A wise man sees your goodness by the unaided eye. The cynic searches for your faults with a microscope. — *The Balance.*

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THE DIRECT INFLUX

HORATIO W. DRESSER

The spiritual healing movement is put into a new light by the practice of healing in the church inaugurated by Dr. Worcester, of the Emmanuel Church, Boston. As the official book of the Emmanuel movement, "Religion and Medicine," plainly shows, this practice is essentially psychological in character. That is, it is based upon knowledge of the sub-conscious mind and its suggestibility, the use of suggestion, hypnotic and oral. To this extent it is similar to the practice of mental healing in all its forms. What is meant by suggestion and auto-suggestion is precisely what other mental therapeutists mean by affirmations and denials. But spiritual healing, as opposed to psycho-therapy, involves other principles than the merely mental principles of the latter type of therapy. The method of procedure is also different.

Under the Emmanuel practice the prospective patient is first examined by a competent physician and only such cases as are pronounced amenable to psychical treatment are referred to the therapeutic clergyman. This means that the only cases of a nervous or functional character are healed, inasmuch as organic diseases are believed to be beyond the reach of psychotherapy. The treatment includes the use of hypnotic and other suggestions. The work as thus carried on may eventuate in the religious world, but does not begin there.

Under the more general practice of Spiritual healing there is no scientific diagnosis to start with, although the patient may have been given up by the best physicians. The diagnosis, so far as there is any, might be called intuitive, as the healer depends upon his own impressions and draws upon previous experience in the inner life. An effort is made to accomplish something in all cases, since the fact that a

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patient applies for help is taken to indicate that good can be done him. Psychological principles are employed, but the fundamental work is regarded as essentially spiritual. That is, the spiritual healer believes that there is an immediate influx of divine life, and that this power is the real efficiency, whatever mental aids may be called into activity.

Now that psycho-therapy is attracting so much attention, it would seem timely for all who believe in the immediate influx to speak out openly and declare their belief. This belief means that religion is put first and healing second. It means that the direct power of God is held to be within the reach of men, through immediate or mystic experience; whereas, on a merely psychological basis, immediate experience might be explained away on a basis of auto-suggestion. It means that spiritual reality is put first, and all phenomena of a psychological character second. It means that the universal element is put above the particular; whereas primary emphasis upon auto-suggestion involves the supremacy of man.

Belief in the direct influx is no doubt an act of faith, for it would be an easy matter to maintain that auto-suggestion creates its own little world, hence that no spiritual reality corresponds to it; but the religious therapeutist is willing to make this act of faith. He prays, or enters into the secret place of silence, not because he holds that auto-suggestion merely puts his mind into the best attitude. What auto-suggestion accomplishes is entirely right and true in its own sphere. Hence the religious therapeutist has no quarrel with the psycho-therapeutist. But what he proceeds to do depends, not upon the diagnosis or verdict of a physician, based upon a study of relatively external conditions; it depends upon what he is "led" to do when he once more experiences the productive silence and becomes open to guidance. The procedure cannot be determined in advance. The idea is

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to seek the guidance of the latest rhythm of the divine influx. Everything then follows in accordance with the divine wisdom and the divine love. The spiritual healer believes himself to be in his humble way a recipient of this love and this wisdom.

OBEDIENCE

Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or obedience unto righteousness.

But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness.—Rom. 6:16.

For though we walk in the flesh we do not war according to the flesh, (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strong-holds); casting down imaginations and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ.— II. Cor. 10:3.

Though he was a Son, yet learned obedience by the things which he suffered.— Heb. 5:8.

For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous.— Rom. 5:19.

If ye be willing and obedient, ye shall eat the good of the land.— Isaiah 1:09.

I delight to do thy will, O my God;
Yea, thy law is within my heart.— Psalm 40:8.
Teach me to do thy will; for thou art my God:
Thy spirit is good; lead me in the land of uprightness.— Psalm 143:10.

In the first book of Samuel, 15th chapter, it is related that Jehovah, through his prophet Samuel, told Saul, king of Israel, to fight against the Amalekites and destroy every one of them, men, women and children and all of their cattle.

After the battle Saul claimed to Samuel that he had performed the commandment of the Lord. But Samuel said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear. And Saul said, They have brought them from among the Amalekites: for the people spared the best of the sheep and oxen to sacrifice unto the Lord thy God."

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Samuel rebuked Saul, saying, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

Now we would say at first glance, looking at this as history, that it was very hard on King Saul to be rejected because he saved a few sheep and oxen. The literal interpretation of such passages from the Bible has turned many people from Christianity. They want nothing to do with the God of the Christians if he is so hard-hearted and revengeful as Jehovah is here depicted. And we do not blame those who are unable to accept such a God. We do not accept him, neither did Jesus Christ. He said, "It is written in your Scripture an eye for an eye, and a tooth for a tooth, but I say unto you, Love your enemies."

Here seems to be a conflict of opinion in regard to the character of God, and we must unravel the mystery, and explain these seeming contradictions of Scripture. In our study we have the revelation of the Spirit, the all-informing Spirit, the all-knowing Mind. Everybody worships some kind of a God. Some worship the God of Nature, and they claim they will never be sick if they keep Nature's laws. Back of Nature there is the all-intelligent Spirit. We can come to the place where we are informed by that Spirit or mind, and learn to conform to its laws, and there find God. The old prophets having a concept of God as a warring king, wrote about him according to that concept. At the same time, these prophets did discern and symbolically write about the action of man's mind.

It is said that history repeats itself. History is but a record of mental states of the race, and since

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it is true that the mind is constantly repeating itself, it is true also that history repeats itself. In this Bible history, we find perfectly symbolized what takes place in the great race-mind as well as the mind of the individual.

The meaning of the Amalekites who were to be destroyed, is "warlike dwellers in the vale." To those in spiritual understanding it is clear that the "vale" represents that great realm of mind called the sub-conscious. The Amalekites are the animal forces, the appeties, and passions. These are warlike and destructive in their nature. They are rebellious and refuse to be controlled. The only way to deal with them is to destroy them utterly; that is, to deny them out of consciousness. The mind cannot be cleansed except by complete denial. Jesus Christ carried this so far that he denied his own relatives and said, "He that doeth the will of my Father which is in heaven, the same is my father, and mother, and brother and sister." He said also, "It is my meat to do the will of him that sent me." He kept himself constantly in this Infinite Will, and this is what we must do if we would have the mastery. We think that to worship God is to worship some personalty outside of ourselves. But God is Mind, Spirit, and to worship him is to abide in his mind, to be one with it and obedient to it. This is worshiping in Spirit and in Truth. When we do this, our mind expands, limitations fall away, and we become overcomers. We enter into this mind by obedience to it; we cannot come into it while we are wilful and disobedient.

Disobedience has many forms; the most stubborn is that which absolutely refuses to obey. It stands up for its rights. It tells us that certain things are good for us, that the race has always indulged, and they are necessary. These are Amalekites down in the vale. They have become fixed in consciousness and refuse to be obedient. Take them up and deny

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them any place. Say, "I am the Son of the living God. I am obedient."

We must all come to the place where we love to be obedient to the mind of the Father. Jesus Christ was the greatest of men, because he loved to obey. He grew more and more obedient as he suffered, according to Paul, who thought he attained his obedience through suffering; but it is not necessary to suffer to be obedient. Obedience comes through understanding and recognition of man's relation to God. When we show forth wisdom and purity and all the ideas in that perfect Principle which is God, we are obedient to God.

Let us become obedient; let us follow Jesus Christ by denying utterly all but Spirit, by putting away completely all that pertains to the mortal. Do not cling to physical strength, and claim that it is necessary. Do not cultivate your muscles without the thought of Spirit as the source of strength. If you think of physical culture alone you will eventually become "muscle-bound." This is a form of Amalekite rebellion that must be "utterly destroyed." The only lasting strength and health is the strength and health of Spirit. This you will understand as you gain in spiritual consciousness. Many a one strong in mere physical strength goes down quickly when a disease-thought fastens upon him, while the one who is strong with spiritual strength overcomes easily.

Spiritual health and strength will carry you safely over every thought of disease and over death itself. You cannot be overcome by any mortal thought because you have gained mastery over all such thought through obedience to the Truth.

Saul representing Personal Will, was rejected as king because of his disobedience. Man was meant to have dominion, but lost it through disobedience. Now he is learning to bring every thought into captivity to the obedience of Christ, and the kingdom within is restored to him through Christ, the Truth. Thus man is coming into his spiritual power and authority.

Let us then join with that Master-Mind and say, "Thy will be done," thus giving up the personal will and becoming willingly obedient consciously and subconsciously to the Divine Will.

[Extracts from stenographic report of address by Charles Fillmore.]

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LITTLE SERMONS

EDNA L. CARTER

SIMPLICITY "Lest your minds should be corrupted from the simplicity that is in Christ." — II. Corinthians 11:3.

Simplicity of life has much to do with health. When the whole of man is engaged in struggle and striving to follow the world's standards and to keep up appearances in body and affairs, the soul becomes starved for spiritual food. Instead of the husks of artificiality, it longs for the Word of Truth. The body pictures forth the soul's condition, and then medicines are taken to quiet the cry for God, and restore a semblance of health.

The need of men for a simple life is being recognized, and this is encouraging, because it shows an awakening. But it is not necessary to go to the jungle to live simply. The teachings of Jesus Christ, if followed in spirit, will enable one to let go of all that is artificial in life, no matter how bound he may be by the manners and customs of the world about him. If he keeps the sayings of Jesus he will find rest and peace in the lowliness and meekness of Jesus Christ. All the stress and strain of trying to do what everybody else does, or what everybody expects one to do, will drop away, and the soul will be free to cultivate acquaintance with God. As the time and attention are withdrawn from worldly things, and one lives naturally, the mind will open to God, and his satisfying presence, and nourishing, upbuilding life and love will renew and restore to health.

Possibly the prodigal son was not such a dreadful sinner as we have supposed. The account of him indicates that he was deceived by the thought that the world, or something else than God, could satisfy him. He found out, as many another has found out, that

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nothing in the realm of the false and artificial could give him satisfaction.

There is something back of the love of money. It is the lack of spiritual simplicity. It is love of the world, and desire to keep up with it, that makes men slave for money.

Then let the simplicity of the Christ-life be proclaimed, and let its joys and satisfaction be made known. Some world-weary soul will hear, and listen to the restful story, and find his salvation.

* * *

A PRESENT HELP I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.— Psalm 27:13.

The old belief that man must worry along with life the best he can and finally die before he can get to the land of bliss is fast being displaced by the Truth that God is everywhere-present, always-present, and that there is no other place to go to enjoy his presence and eternal blessings. It is all here. He is ready, waiting to reveal himself to us as soon as we will believe in his goodness *in the land of the living*, instead of putting it off to a future time and place.

The world is beginning to know now that thoughts have an influence, and that the beliefs of men give direction to their thought. The one who has no faith in God as a present help in every time and kind of trouble, but looks forward to death as his means of deliverance and freedom, has no real force to sustain him in times of severe trial, and he lets go; he faints. "If thou faint in the day of adversity, thy strength is small." The strength is small because there is no connection with the Source of strength, and the reason there is no connection is that there is no belief in God's present, sure help. The thought of futurity breaks the connection.

But it is different with the man who has faith in Omnipresent Love and Power. His times of trial are

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looked upon only as discipline, as opportunities for overcoming every subconscious doubt and fear. He is conscious that God is not variable, but is Principle, everywhere-present Spirit. He knows that here in the land of the living he can realize his oneness with that Spirit, demonstrate its goodness, and prove the willingness of Jesus Christ to save to the uttermost; to give victory over every enemy, even death itself.

This means that every persistent thought of sin, disease, old age, and every other belief of the mortal can be and will be overcome here in the land of the living by everyone having faith. The one who becomes more than conqueror through Jesus Christ does not think of overcoming power as a mere possibility. He not only believes in the goodness of the Lord, but he believes "to see" it. That is, he has faith that it can be demonstrated, and he orders his life accordingly.

This great overcoming work has begun in the world, and blessed are they who have believed before they have seen it fully demonstrated. The measure of their success will be the measure of their faith and expectation to see the goodness of the Lord in the land of the living.

* * *

COURAGE Be of good courage, and he shall strengthen your heart. Psalms 31:24.

Fear and discouragement cause the feeling of weakness. Fear makes a tenseness in the organism, unless the fear is very strong or long-continued, when the tenseness gives way to a relaxation so great that the consciousness lets go its hold on the Divine ideas of Life and Strength and Power, and the scattered, disorganized forces of the man produce the condition called weakness. Courage gathers up all the scattered forces, and sets them in order. This gives strength.

The command, "Be of good courage," implies that man has the power within himself to obey. It rests

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with him whether he will be courageous all the way through to a perfect demonstration of Truth, or become so frightened and hopeless at the appearance of opposition that he will give up before he reaches the victory.

All courage depends on faith or confidence in something. Unfailing, spiritual courage depends on faith in God. The degree of faith in God is the measure of the courage one will have, and the measure of courage will be the measure of his strength.

When men from among the Israelites were sent out to spy the land of Canaan, they came back saying, "We be not able to go up against these people; for they are stronger than we." They told that the men who had possession of the land were giants, and that in the sight of these giants the men of Israel were as grasshoppers. This evil report of the land spread a fear-thought through Isreal, and their courage failed. Because they believed in appearances and doubted God, they were not permitted to enter the Promised Land. "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it."

Caleb (Courage) had faith in God; he had the spirit of courage. When the spies gave their report "Caleb stilled the people and said, Let us go up at once and possess it; for we are able to overcome it."

God has told us of a kingdom wherein dwelleth righteousness, peace, harmony, health and plenty. This kingdom is within man. The command is to go in and take the land; but it seems to be in the possession of giants, big strong thoughts of sin, evil, disease and lack. The majority are fearful and say, "We are not able," but the faithful, courageous Caleb spirit says, "We are able." Man would enter into the consciousness of health, but the spy thoughts say that the disease is inherited, that it is incurable, etc.

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Then the man has to make his choice whether he will believe the thoughts that speak from appearances and be discouraged and weak, or whether he will believe the Word of the living God, and fearlessly, courageously enter into the land of health in the name and strength of the Lord God Almighty.

The courage and boldness of faith be to every seeker of the kingdom of God.

OFFERTORY

TUNE—Ortonville

O LOVE! O Life! Our faith and sight,
Thy presence maketh one;
As through transfigured clouds of white
We trace the noon-day sun.

We faintly hear, we dimly see;
In differing phrase we pray;
But, dim or clear, we own in thee
The Light, the Truth, the Way.

To do thy will is more than praise,
As words are less than deeds;
And simple trust can find the way
We miss with chart of creeds.

Alone, O Love ineffable!
Thy saving name is given;
To turn aside from thee is hell,
To walk with thee is heaven.

—*Whittier.*

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. Prov. 11:24.

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Editorial Comments

The article by Horatio W. Dresser, "The Direct Influx," in this issue, brings up points that are open to discussion. For example, "What is meant by suggestion and auto-suggestion is precisely what other mental therapeutists mean by affirmations and denials." Our understanding is that those who practice suggestion do not adopt what we call the Truth Standard, which is the recognition of Divine Mind as the foundation and authority of all the enduring work that man does, and their suggestions are from the human view-point — right the opposite of the affirmations and denials of the spiritual healer. To attempt to heal without this standard as our foundation would be like our Congress passing laws without reference to the Constitution.

Life and the Creative Law has an intelligent Source, and no man should attempt to put it into operation without first having an understanding of that Source. The claim that man cannot comprehend the Infinite is fallacious. Jesus, the greatest authority in spiritual matters, said, "God is Spirit, and they that worship him must worship him in Spirit and in Truth, and he *seeketh such to worship him.*" He also said, "Be ye perfect, even as your Father in heaven is perfect." His teaching from beginning to end is that man may know and do the will of God, and that all true healing power comes from God.

To one in the understanding of this Truth as taught by Jesus Christ, who said to all those who believed on him that the signs of healing should follow their work, the present movement of the church in adopting hypnotism and mesmerism and mere mental

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therapeutics, is a mockery. The disciples and early Christians for three hundred years after the inauguration of the doctrine of Jesus did healing, and their Word was, "In the name of Jesus Christ, be thou whole." The church in its present method is apparently ignoring true Christian healing entirely, and adopting a method which is plainly satanic and anti-Christ.

What a ridiculous proposition it would have been for Peter and Paul to have consulted the doctors before attempting to heal the sick, when they had the insight into Truth, and the power of the Great Physician as their authority.

Mr. Dresser says that in the true spiritual healing, "The healer depends upon his own impressions, and draws upon previous experience in the inner life." This is partially true, but not wholly. The disciple of Jesus Christ should know the Truth, and declare it by the power of the Word, through which all things are brought into manifestation. He does not depend upon his own impressions nor experiences, except now and then catching some dominant error-thought in the patient's mentality, which he can dissolve through a statement of Truth directly its opposite. It is the *understanding* of Truth that heals, or as Jesus said, "Ye shall know the Truth, and the Truth shall make you free." It is not man's opinions nor a doctor's diagnosis that determines how far the power of God shall go in healing.

The difference between organic and imaginary diseases is not considered by Divine Mind, as they all have their origin in thought. Peter healed a man lame from birth by saying to him, "In the name of Jesus Christ of Nazareth, rise up and walk." In his spiritual enthusiasm even Peter's shadow healed sick folk. Special miracles were wrought by the Lord through the hand of Paul, so that the handkerchiefs he blessed cured those who applied them to ailing

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places. So those in this day who heal in the name of Jesus Christ take all cases, and trust the Lord to do his work in them, realizing that "it is not I, but the Father within me, he doeth the works." What can be more truly organic, from a medical standpoint, than a fibroid tumor? to the healing of which we can testify in numerous instances. Every experienced healer knows that his cases are nearly always those which the doctor has declared organic, and given up as incurable.

The present healing wave which is sweeping over orthodoxy may lead to true spiritual healing, but it now appears to be hypnotism, mesmerism and mental suggestion, without even an attempt to exercise that Holy Spirit power, which was the aim of every true Christian in the early church.

How do you reconcile the teaching about reincarnation with Daniel 12:2, "Many of them that sleep in the dust of the earth shall awake;" also John 5:28, "The time is coming that all that are in the graves shall hear his voice and come forth?"—R. H.

The "dust of the earth" is the belief in the reality of material conditions. This is the sleep of sense-consciousness, and the death or cessation of spiritual consciousness. When Adam ate of the tree of knowledge of good and evil, he came into a state of mind where one was as real as the other. This put an end to the supreme understanding that there is but one Eternal Goodness. "In Adam all die." Hence men are really dead who are not awake to the Christ understanding. Trespasses and sin kill people, and they die right away. The disintegration of the physical body is a secondary effect.

Reincarnation is the effort of the Adam-man to keep awake and make believe that he is alive, and doing something. He may succeed in a degree, but the only real success is when he has overcome, in the body, as did Jesus, the sins that bring about sense-

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consciousness and death. Then he becomes fully awake, and his body corresponds to his untramelled mind. He thinks in the realm of the Absolute, the unlimited, and he can at will project a body corresponding to the image that he holds in mind, which image he can instantly withdraw and the body will disappear. When man has purified himself to this degree, these changes in the phenomenal, which we call birth and death, will cease to be. Man will then be an idea, conscious of its unity with Divine Mind, and possessing all the creative powers of that mind.

This is the awakening from the "dust of the earth," referred to by Daniel, and not the coming forth of people from their graves in physical bodies, as taught by certain Christian sects; nor is it another reincarnation of the ego.

"All that are in the graves" are in the same condition as those that "sleep in the dust of the earth;" that is, asleep in sense-consciousness, which is the ignorance and narrow, limited range of thought of materially-minded men. The chief error in this ignorant state of mind pertains to life. First, the thought that life is subject to variation, that it goes and comes, that it is both weak and strong; second, that it is subject to limitation, being bound by birth and death, appearing in the child and disappearing in the aged man.

A little rational thought will convince anyone that life is an omnipresent principle, bearing the same relation to animate things that the rules of mathematics do to the chalk marks. Then life does not change, it does not vary, it does not go nor come; it has no limitations of any kind, but is always present in all of its fullness ready to be used by man. It is man that changes, and it is his attitude toward life that brings about the great variety of ideas, and especially error as to its true character, and his relation to it.

If they will, all who are in these graves of material limitation may "hear his voice and come forth."

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This voice is the voice of Truth. It is in Scripture called Christ the Son of God. It is in every man as his spiritual consciousness, and when he opens himself through his willingness to receive the instruction of the Spirit, he will hear the voice of his Higher Self, and "they that hear shall live." This means that all those rushing about and attempting to make their dead bodies do the will of the intellect, shall be quickened by the Christ Spirit, and become alive and come forth from their physical deadness.

Please interpret the statement in Luke 10:18, "I beheld Satan as lightning fall from heaven."—***

According to the Bible dictionary, Satan means adversary, accuser, hater. In Scripture symbology Satan is that phase of mind that has fixed ideas in opposition to the Truth. Satan assumes various forms in man's consciousness, among which may be mentioned egotism, puffing up the personality; and the opposite of this, self-depreciation, which opens the way for the "accuser" in consciousness. This "accuser" makes man believe that he is inherently evil.

Rebellion against God under hard experiences is another form of this "hater." The personality that disbelieves in God, and acknowledges no law save that of man, is satanic.

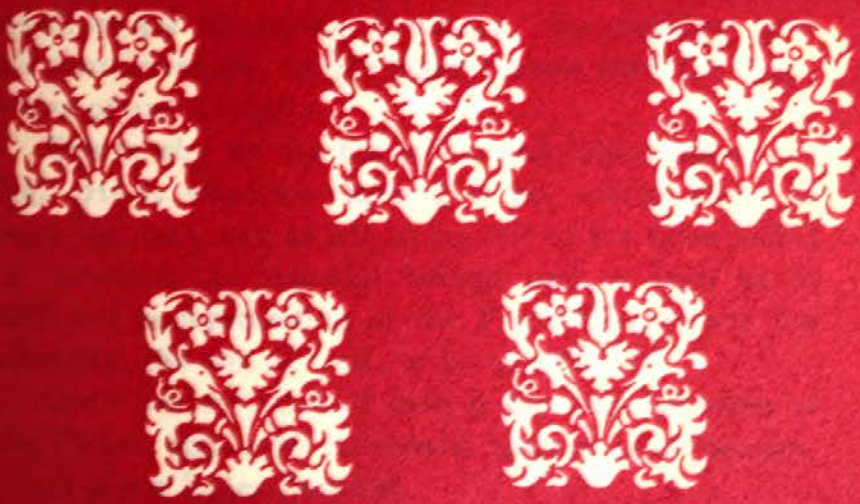
When the seventy returned saying, "Lord, even the devils are subject unto us through thy name," Jesus said, "I beheld Satan as lightning fall from heaven."

Heaven is conscious harmony. When this harmony is invaded by a thought adverse to the Divine Law, there is Satan and "War in heaven." When Christ declares the Truth, the error thought falls away; that is, Satan falls from heaven as lighning.

Lightning is a force that gathers and explodes, and wastes its energy, because it is not in harmony

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GOD'S will
in me is
health
and har=
mony.



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with the universal equilibrium. This well illustrates the mentality that believes itself an independent and unrelated creation. When this kind of thought is allowed full sway in man's consciousness, he becomes so egotistical and self-opiniated that he destroys himself. Thus error is its own destruction.

I believe Jesus was a great and good man, but I do not believe that God could have a son.—***

You should take up this Truth and study it for the spiritual understanding. God is not material, nor has he a physical son. All thoughts about God must be resolved into spiritual terms. God is Spirit, or to bring it a little closer to the understanding, God is Mind. Mind must have ideas, and ideas, expression.

Divine Mind has a perfect idea of man. This idea is the offspring or son of God, or Christ of God. There is but one son, and each of us is that son. Jesus Christ is the perfect expression of God's idea of man, and we are all striving to bring into expression our sonship, our Divinity.

Jesus came, and through his understanding and obedience established the Christ or Son-Consciousness, which we are all trying to attain. By entering into his consciousness, we the sooner come into the realization of our Divinity.

This is why we use his name, and follow his teaching. He is what he claimed to be, and he came to teach the way, and to lift us up out of the false belief in ourselves as material beings, and to help us to faith and understanding of the Truth that we are the offspring, the son of God, or Divine Mind.

God's perfect idea of man is the only begotten of the Father, and as we have said, each of us is that son. Jesus is our Elder Brother.

Think about God as the one great Universal Mind, and your relation to that Mind as the offspring of it,

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and your own mind will begin to recognize its oneness with the Father Mind, and you will see and acknowledge Jesus Christ, the Son.

My wife and I have everything our hearts desire except a little baby to brighten our home, and this does not seem to manifest. We have sought of the Lord. Why are we disappointed?—***

The cause of your disappointment is probably this, that you are placing a personal desire before the desire for spiritual understanding. Deny this personal self, and affirm or confess your true Christ Self. Place all of your desires in the Universal; or in other words, do as Jesus taught, Seek first the kingdom of God and his righteousness, then all things will be added. But they must be *added;* that is, getting into the kingdom is of prime importance. If one rejects it as his chief aim and object, he may succeed in gaining the desires of his heart, but fulfillment in this way never brings any real and lasting satisfaction.

There is so much to be learned in this new kingdom about the true relations of men and women. The suffering in the world in connection with the marriage relation shows that there is a serious misunderstanding of the spiritual laws lying back of it, and consequent violation of those laws. If your intense desire for a child leads you to study into the law of your being and demonstrate it, you will be giving to the world something that it now stands far more in need of than it does another child. When you come into this spiritual understanding, you will doubtless either get the child, or find your desire fulfilled in your new understanding, so that you will no longer wish it, but will be happy demonstrating along another line. This is a suggestion to you that you will realize the worth of the more you study into this question. "There be eunuchs that have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive

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it, let him receive it." "Thus saith the Lord unto the eunuchs that take hold of my covenant, Even unto them will I give in mine house, and within my walls a place and a name *better* than that of sons and daughters."

I have reached the age where the race thought says the eyes begin to fail, and I find that mine are acting that way. How can I stop this race thought and keep my eyes young?—***

The only permanent healing of the eyes is through bodily regeneration. They can be greatly strengthened, and the time when glasses are required put off, by the realization that sight is not material, but spiritual, and that there is no power in the race thought of weakness and failing eyesight. Take up a daily treatment right along this line and you will be surprised and delighted at the result.

However, permanent healing of eyes depends upon a stronger life current in the body, even to the point of regeneration. When the vibrations of the Holy Spirit are felt, the organism should be taken up as a creature requiring instruction and discipline. The new life which the Spirit pours into it will become organic only as we consciously fix it in the nerve and brain centers. This is all set forth in the Scriptures, and we are attempting its explanation in our Bible Lessons, which have appeared in UNITY for the last dozen years.

The "Work in the Temple" is done by the student after this manner:

Connect with the Christ or Super-Consciousness, then concentrate upon the various centers in the front part of the organism, especially at Power, the root of the tongue. It will take a little practice to do this successfully, but you can accomplish it through sitting in the Silence, and steadily holding your attention, first high up in your forehead with the thought, "I have the

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Mind of Christ;" then at the generative center with, "My life is hid with Christ in God," then at the root of the tongue with, "All power is given unto me in mind and body." Connect these and vibrate the life-current up and down until you feel the vitalizing force throughout the body. When the current is good and strong, center your attention in the eyes and say, "The quickening, vitalizing, life-giving Christ-life redeems and regenerates you, and you are strong, powerful, and perfect."

If you have made a strong connection you will feel the current as plainly as from a battery, running from root of tongue to eyes, but if the current is weak there may be no effect, save possibly an itching in the eyes. But do not be discouraged because you do not at once feel the effect of your concentrations. It requires steady and persistent application to master the creature within. When man takes possession of his body in the name of the Great I AM, he must be diligent in the work of redeeming its worn-out mechanism.

Spinoza was said to be a God-intoxicated man. He reeled with the power of Divine Mind. Andrew McConnell is teaching today in orthodox Christian churches that man can vitalize himself with Spirit until he is in an intoxicated condition. This is, in a measure, true. There is vivifying life in Spirit. When the followers of Jesus gathered in the upper room and prayed, the Holy Ghost came upon them, and they acted like men "filled with new wine."

Nature, attend! join, every living soul,
Beneath the spacious temple of the sky;
In adoration join; and, ardent, raise
One gentle song! To him, ye vocal gales,
Breathe soft, whose Spirit in your freshness breathes,
Oh, talk of Him in solitary glooms,
Where, o'er the rock, the scarcely waving pine
Fills the brown shade with a religious awe.

—*Thompson.*

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KANSAS CITY MID-WEEK MEETINGS

June 24, 1908

LED BY MRS. CORA THOMAS.

Silent Thought: "Thy word goeth forth with quickness and power."

We are going to make this an everybody's meeting, and I think it would be nice for each to bring out some of the main points that have been found helpful, or to give a choice quotation that comes in time of need. This is your Word, and by giving it out it may become some one else's Word. We sometimes think we know so little, but if we would give that little out, it would grow, and help those around us.

The Truth that means much to me is "The Christ Within." This Spirit of Life that is within each one of us is our Christ — the Christ, the Son of God. This Christ in us must be recognized and "lifted up," and our individual work is to elevate this Christ within. "And I, if I be lifted up, will draw all men unto me."

By this, we can improve our surroundings, our finances and our health; every nerve and cell can be vitalized with the health-life. So whatever else you do, or whatever comes, hold to the Christ within.

Then, another blessed thought: "Ye shall know the Truth and the Truth shall make you free." I think this statement comes up mostly when we have little lessons to learn. Every experience that comes to us, though it may seem hard, if we turn the right kind of light on it we will find in it a lesson, and will grow thereby. If we stand by the above statement, we will know the truth about it, and it will set us free.

Judge Benson: That which impressed me most in the talk which we have had this afternoon is its simplicity; and here is the dominating and paramount thought of this Higher Life — its absolute simplicity. I think we might take a little child, sitting it down in

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the midst of us, and say: Unless ye become like that, ye cannot enter the kingdom of God.

We were told here the other evening of a great movement in the far East, where people of God know each other by the brightness of the eye and the illumination of the face; and we read of Moses that when he went up on Mt. Sinai, and got close to God, his face shone. When we are living close to God, we don't need to tell anybody about it; we will radiate light so the face will shine.

Set apart a little time each day which you will devote to God; there is nothing so important as this; there is nothing that tells as this does. Make everything give way for this hour, and you will be so permeated and saturated with God that you cannot be troubled, and wherever you go you will radiate peace.

Mrs. Croft: When we live close to this Good, which is God, we forget self in the service of others. Little things may sometimes require an effort because the selfish will assert itself, and it will seek its own rather than another's pleasure; but when we live close to the Good, all things take their proper places, and our lives, and those around us, are made happy.

Mrs. Quigley: I read of a little girl who was asked what it meant to be a Christian, and she said: "It means living as Christ would live if he were a little girl." This afternoon I heard this: "The right kind of religion is to make people happier for having known you."

Miss Gaylord: I read in an article that if you expect blessings to come in one door, you must open the other to send them out. The more you send out, the more you will receive. I praise God today that I was led here, and know what it is to realize the Christ within me.

Mrs. Fillmore: A lady, who has been away from us for a long time, was telling of some wonderful demonstrations. She does not pretend to be a healer,

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but a neighbor's daughter came to her and said: "My mother is a healer, but she doesn't seem to do me any good, and I thought *you* could heal my eyes."

That is just the way. If we are filled with this love-power, we will be filled with the saving word. Perhaps some one who has never before spoken in our meetings will simply tell his experience, or some truth, and it does more good than we who talk so much. "Acknowledge me and I will pour you out a blessing." Let all have some little word; the more you give, the more you get, and you want to keep your good gold.

July 8, 1908

LED BY MRS. QUIGLEY

Silent Thought: I have the mind of Christ.

There is one Mind common to all individuals, and at present the height of attainment in the spiritual realm is to realize our oneness with God to the extent of becoming a channel through which may flow this knowledge that will aid our fellowmen in laying hold of the law of perfect character. There is no separation in Spirit; the only separation is our wilful refusal to acknowledge and co-operate with God.

Mrs. Quigley then requested H. Bradley Jeffery, of New York, a guest of Unity, to address the meeting:

Mr. Jeffery: We are told we must demonstrate omnipresence, and I rather feel as if I were doing so. I came from New York to visit the good people here and see their work. I expected to be an onlooker, but have been rather active ever since I have been here, though it is a pleasure to do this. If we are in the Christ-Mind we are always willing to minister, if there be anything in us that is of help or service to another; for the Christ-Mind is a mind that serves — that gives of itself to others. He who called himself the Son of Man gave himself to serve always; so, if you find your-

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self in loving service, you may know you are in some degree in the Christ-Mind. No one can come into the Christ-Mind if he takes any cognizance of self. "Let him who will come after me, deny himself, take up his cross and follow." We have to cross out ourselves, our ideas, opinions, etc., for as long as we are in a state where we hold opinions, we are not in the Christ-Mind. This is a pretty hard statement for some people, but it is true. Christ is Truth, and in Truth there are no opinions.

There are two states, in either one of which we may move, live and have our being—one is the state of self, and the other is the state of Truth or the Christ-Mind, and you may know whether you are in the Christ-Mind, or the self, by the ideas that are going forth. If you are jealous, if there be any revenge, if any sorrow, or if you feel you have any occasion to dwell in a state of remorse, you may know you are in the self-mind, your eye is on the self. If you are ready to take up a fight for any party issue, you are not in the Christ-Mind, for the Christ-Mind never fights or resists; it sees nothing to resist. The Christ-Mind is the illumined mind, and the illumined mind shines out as the sun shines, which takes no thought, but simply shines on the just and the unjust with equal power, force and love; it is no "respecter of persons;" it "seeketh not its own, is not puffed up," and can see nothing in self. If you can behold error, evil, lack, loss, deformity, or any negative condition, you may know that, to that degree, you are not in the Christ-Mind, for the Christ beholds the things of itself — of its kind.

We can see only that which is in ourselves. If we see anything in another, we may know it is in ourselves. This is a sure gauge of our own consciousness. We see the light without by the light that is within. We do not see by a light that enters the eye, but by a light that goes out from the eye, so we be-

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hold things in people by that which is in ourselves. If you have not the art instinct, you cannot detect art, but one who has, will see art in everything; he will detect the colors of the rainbow in a mud bank. In order to see in the true light, we must have the Truth in ourselves.

People think that they can develop the Christ-Mind by reaching out here and there into externals, and they run hither and yon over the face of the earth looking for the Christ. You can only find Christ within yourself, and sooner or later you will have to come to that. The kingdom is within; the Father is within, and the Son is within the Father; all wisdom is within; all understanding is within; so, if you would get understanding, turn within.

Socrates said that all education was remembering, and that is true. An educational system that takes a child and tries to put things into its mind is based upon a false idea, for the kingdom and all understanding is within the child. Froebel encourages the child to let out that which is within itself, recognizing that the child knows all things. "Out of the mouths of babes and sucklings hast thou perfected praise." We sometimes say of babes that they have come from heaven; if so, they must have a lot of wisdom, and if you would hold that thought over them, you would have prodigies, for all is within the kingdom of heaven and wholeness.

We must learn to turn within. We must let go of the outer mind, and dwell in the "Secret Place of the Most High." There we touch the well-spring of living waters, the well-spring of wisdom; there we touch the Christ-Mind, and there we touch Immortality.

Emerson said a book was no good unless it made you think. When you wander away and ideas begin to flow, just close the book. Some people think they are then losing the power of concentration, but they have touched some note in the book that has opened

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the mind, and when one feels that, he should close the book, stop reading, and let his own mind come forth. Let the Divine in yourself express itself, and you will gradually open up the well-spring of understanding. Jesus did that He spoke as one having authority — not as the scribes, though he could pick up a book and tell them the inner meaning. They were familiar with the letter, but he could interpret the letter, and give the inner meaning.

Like recognizes like, and when you develop a thing within, you can see it in the without. The eye cannot see until the mind is in understanding, but when it is, then the outer senses become illumined — when the inner eye is opened, and has read in the inner book, a new perception comes to the physical eye. Everything in the outer changes when you have touched the Christ, it is transformed and made new; it has a a new quality and essence, and the eye sees things it never knew before; it makes a new interpretation of everything, and there is a new heaven and a new earth. You see the Christ in all people and all things; you find that Christ is omnipresent; you touch a certain power within yourself that works for righteousness in every department of your being, for there is this principle in man that works toward harmony and health, it flows through his whole being, and it flows outward toward others in great abundance, and in all directions, and those who come near feel it. If one's mind is in tune, and is in harmony, everything becomes orderly and harmonious. Ideas that long have been trying to formulate, and could not, suddenly take form; one is able to do work that has troubled him, and his body begins to function in an orderly way.

Jesus Christ did his healing that way. Great multitudes followed him, and dropped their diseases as they followed. It was because he had touched this Well-Spring of Living Waters within himself. He said: I do these things not of myself; it is the Father,

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this Mystical Principle, the Divine within me. We must forget, cross out, and let go of self, and when we have become utterly nothing, this thing springs up and takes possession of us, but it cannot do its work when hemmed in by the false mind. We must get back to the real self, then we can rise up and consciously know who we are; then we can make the claims of the Son of God, and not before. We cannot claim the things of the Father until we have established sonship, and we cannot establish that so long as we are in the flesh-mind, and believe we are born of the flesh.

So, if you will come into the Christ-Mind, into which the Father will pour his wisdom, abandon yourself, let go and turn within. A very good practice is to go to sleep at night, praising and magnifying the Christ within you; think of all the things you can conceive of as native to the Christ, and you will find that, sooner or later, you will be poised in the Christ-Mind.

July 22, 1908

LED BY MRS. A. A. PEARSON

In the olden time when the world was young, when there were not so many people on the earth, when communities and families did not live close enough to crowd each other, men used to go out into the woods where no man-made sound disturbed the silence, and there they communed with Nature. They saw things with their eyes shut, and they heard voices; they thought this power was something or somebody apart from themselves, but they knew it was good, and so they called it God.

We read of Abraham, Isaac and the patriarchs and prophets answering when they heard these voices, and proposing certain things and they made certain promises. They called these promises agreements, or covenants. This beautiful old custom seems to have been

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lost sight of, until the illuminated mind has resurrected it. Now let us today try to imagine what attitude of mind a man must get into in order to feel this presence, and what attitude he must take when he covenants with his Lord, which is in reality, his Higher Self, where he can recognize the supremacy of self, and feel his inherent right to divine companionship. Let us go into the silence with these words:

"I now covenant with my Lord (my Higher Self) to think no evil, and henceforth to think only the good of everybody and everything."

We will take "Thoughts and Words" for our theme today. Let us consider what relation they sustain toward each other, how inseparable they are; how one depends upon the other for existence and expression.

Every school of philosophy, every code of morals, every system of religion has certain pillars, or corner stones, as it were, upon which it rests; certain principles upon which its belief is based, a certain premise from which conclusions are deducted. The school of Divine Science claims that thought is the pivotal point upon which man rests, and upon which the very universe revolves, and out of which man evolves his condition and destiny. Thought is the master mind, and the word is his agent. Thought creates and the word brings forth; thought suggests and the word executes; thought commands and the word obeys. "Without the word was not any thing made that was made." "As a man thinketh, so is he;" you see I have purposely omitted "in his heart," because when that sentence was framed, it was supposed that the heart was the home of the soul, the center of consciousness, but science is proving today that every cell in the body has its center of consciousness or seat of intelligence. The medical fraternity even now admit that the mind has everything to do with the

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patient's recovery, and the doctors of divinity, the orthodox preachers, are vying with each other to see which will be first to practice faith healing. They have always claimed that man is a worm of the dust, and that God is a great big man who got very angry with us. Now they are trying to get into this new doctrine of the divinity of self without compromising themselves or pulling down upon themselves the very pillars of their creeds.

We were once taught that "nothing but the blood of Jesus could wash away our sins," now we know that nothing but the perfect control of our thoughts and words can keep us from falling into sin; and if we do not fall into it we will not have to be washed.

Every time we conceive a thought, we give birth to a condition. Every time we open the door of our mind to unpleasant guests, we are over-run with their numerous progeny. So responsive is Nature to the least inclination of man, that she rushes to our whispering call.

> And the Word stands like the couriers of old,
> On an Arab steed,
> Waiting to execute our slightest command,
> With lightning speed.

"By thy words shalt thou be justified, and by thy words shalt thou be condemned. Now I can surely testify to the truth of this by my own experience. "A man's word is his only burden;" this is literally true in my case, and I know that I am just as you are; we are all just alike. The Good is no respecter of persons, and while I know and have known this Truth for a long time, yet I do not always live up to my convictions. I do not always do what I know, and so I am like the the servant who knew his duty and did it not, and I am often beaten with many stripes. A young man once asked an old man how he could attain to perfection. The answer was, "Never make the same mistake twice." I suppose he meant by

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that, that after awhile the mistakes would run out, and there would be none left to make.

Marcus Aurelius said, "He is a wise man who profiteth by his own mistakes, but he is wiser who profiteth by the experience of others." Now if I can, by relating my own experience with the power of thought to create and the quick response of the word to execute a self-inflicted sentence; if I can help another to avoid the pitfall into which my words landed me, I shall be doubly rewarded for my efforts at making this unwilling yet open confession.

Some one has said that he is a benefactor who can make two blades of grass grow where there formerly was but one. If I can today cause one single soul to fully comprehend the truth about the power of thought to create, and words to execute, and he will thereby avoid the consequences of mistaken thoughts and unholy words, then I, too, may become a benefactor. Those of us who will not be led must be driven, and I seem to be of those who are compelled to "tread the wine press alone;" that is, I have to learn by bitter experiences, "lest I forget." Nothing but experience seems to teach me; and yet I can read the sign boards that plainly say, "This road to the right," and I can point to many "saviors" who all along the way have tried to make the road easy for me to tread. I do not condemn these effects, but I do not care to have them repeated. I do not want to make the same mistake twice.

A short time ago I planned to do a certain amount of work on the following day. I arranged everything to meet this special demand. I retired early, and went to sleep with my mind charged with the intent to get up early, and take the first train into the city. The next morning I overslept. I rushed out of bed without singing my usual "Doxology" or "Praise Prayer," as I usually call it. I ate very little breakfast. Just as I was ready to step into the conveyance

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that was ready to take me to the train, a heavy rain came up, and I was persuaded to wait until the next train. We got to the station just in time to see the cars move off and leave me, and so I waited in the rain for the next one. When it came, it went into the barn, and so I with many other disappointed people waited for the next one; just as we were about to get on, it ran off the track, and an hour and a half was consumed in getting it on and started. All that time the "knockers" were plentiful, and very much occupied. Everybody was busy condemning the company, blaming the weather, and howling their discontent, and, sad to relate, I was among them and one of them, fretting and fuming. The morning was about gone when I arrived at my destination. In my haste to get to this particular work I forgot to eat my lunch. Just as I got started something occurred to throw me off again, and the day was gone and nothing done. I went home tired and hungry, and when I sat down to what I anticipated would be a good vegetarian dinner, I found that the beans had been burned, the potatoes were cold and water soaked, the corn bread was raw inside and burned outside, and the buttermilk was all water. I jumped up from the table, ran into the other room, pounced myself down in the big arm chair and numbered my miseries, when suddenly, like the prodigal son, I came to myself and said, "Look what you have been doing — you have been creating all these unpleasant conditions; you are simply reaping what you have sown." I went off to bed early in order to get alone, and try by my affirmations and denials to erase the power of it all to hurt me; in fact, I saw the justice and mercy of it all. I was able to see that I was being punished by my sins and not for them. I went to sleep with that lesson on my mind, and I dreamed. Now I have authority for saying that one is often admonished, instructed and even reformed by a dream.

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I thought I was out of the natural body, that I was in the astral world, the world of thought. At first everything looked so strange, I could not locate myself or distinguish objects, all things so melted and ran into each other; but by degrees I was able to separate the sky from the earth, and to distinguish man from his surroundings. I found that I was in a country whose inhabitants were divided into communities, clubs and families, as on earth, only their bodies were transparent, being composed only of thoughts, and shaped according to the thoughts they had entertained while on earth, and they drifted together like sheep driven before a storm. The knockers, the grumblers, and the fault-finders were all blown together in one place; they were lank and lean, except at the joints, which were swollen and twisted out of place, and abnormally large. They moved about and they ran against and into one another, knocking their elbows, and knees against each other, every one laying the blame on another. The avaricious, the grasping people were in a separate room, or enclosure, but near the knockers; they were dwarfed and had shriveled up bodies, but they had enormous hands and long arms that reached to the floor, and their long bony fingers reached out to claw one another. The floor was covered as with a carpet made of sad-faced emaciated people, who in life had mentally lived at low ebb. They had no backbone and they squirmed about, groaning but not trying to get out from under the knockers, who trod on them. These were the people who in life had allowed themselves to be drawn into the whirlpool of mental Niagara. Despair had sucked them under the Juggernaut wheels of the grumblers and graspers. Sad to relate I was among them, and one of them, and the only redeeming feature about me was that my heart cried out when I was compelled to walk over the prostrate forms of those helpless beings.

I did not condemn this big burly fellow when he

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trod on my feet and hit my sore swollen joints. I thought to myself, poor unfortunate fellow traveler, you do not want to hurt me any more than I want to hurt these prostrate forms upon which I walk. That thought seemed to lift me up, out of, and over, and above this mingled mass of thought people.

I floated up and away where I could behold through the misty atmosphere other communities of people more fortunate. Some were beautiful, and all were smiling. I began to scrutinize myself, and I found, to my astonishment and delight, that my swollen joints had receded, and my body was young and plump, and then I knew that the attitude of my mind I had assumed toward my self-inflicted neighbors had changed my body from a distorted, abnormal shape back into the image and likeness of the good.

There is a great truth pictured forth in this dream. Thoughts are things and words create. Then let us redeem our thoughts; let us place a guard before our mouths; let us bridle our tongues; let us think no evil and speak no guile.

There are so many good seed sown right here in this room, and we should keep our hearts and minds like a fallow ground, ready to take in and appropriate these good seeds, and cultivate them, and then bring forth fruit, not to lay dormant and rot in the ground, but to be gathered up and given out again to bless others.

To whom much is given, much also is required. Do you realize how much is given us every time we come here? There are real husbandmen here who give out talents and entrust them to our care. We should increase these talents even an hundredfold.

He who feels contempt
For any living thing hath faculties
Which he has never used.

—*Wordsworth.*

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"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

IT is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock, in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This Society has been in existence about eighteen years, and has over 16,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 p. m., your local time. The Spirit will adjust geographical differences.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, $1.00; paper, 50 cents.

UNITY is published monthly, and contains a large amount of instruction. The price of it is $1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of $1.35 for both.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble, in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep this in mind, and do not send messages to the two departments in one letter. By complying with this request you will avoid delay in receiving answers to your letters, and will also lighten our work.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Address,

SOCIETY OF SILENT UNITY,
UNITY BUILDING, 913-915 TRACY AVENUE,
KANSAS CITY, MISSOURI.

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CLASS THOUGHT

AUGUST 20TH TO SEPTEMBER 20TH

[Held daily at 9 p. m.]

God's will in me is health and harmony.

PROSPERITY THOUGHT

[Held daily at 12 m.]

I am prospered in doing the will of God.

PROSPERITY

Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do. Deut. 29:9.

* * * *

Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success withersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Josh. 1:7,8.

* * * *

And his master saw that Jehovah was with him, and that Jehovah made all that he did to prosper in his hand. Gen. 39:3.

* * * *

As long as he sought Jehovah, God made him to prosper. II. Chron. 26:5.

* * * *

Whatsoever he doeth shall prosper. Psalm 1:3.

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(*Text from the American Revised Edition.*)

Lesson 8. August 23.

FRIENDSHIP OF DAVID AND JONATHAN — 1 Samuel 20: 30-42.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of a perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own shame, and unto the shame of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.

32 And Jonathan answered Saul his father, and said unto him, Wherefore should he be put to death? what hath he done?

33 And Saul cast his spear at him to smite him: whereby Jonathan knew that it was determined of his father to put David to death.

34 So Jonathan arose from the table in fierce anger, and did eat no food the second day of the month: for he was grieved for David, because his father had done him shame.

35 And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?

58 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his weapons unto his lad, and said unto him, Go, carry them to the city.

41 And as soon as the lad was gone, David arose out of *a place* toward the South, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of Jehovah, saying, Jehovah shall be between me and thee, and between my seed and thy seed, forever. And he arose and departed: and Jonathan went into the city.

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GOLDEN TEXT — *A friend loveth at all times, and a brother is born for adversity.* — Prov- 17:17.

With a few hints, the student can interpret these lessons for himself.

Saul, Jonathan, David, represent three departments of one man's consciousness.

Saul is the Will, functioning in the limitations of personality.

David is Love, quickened, but not yet in control.

Jonathan is the Soul, personal consciousness, the son, or result of the activity of the Will. The Soul pervades the whole man as a unifying principle, but is especially attracted to the love-center.

"He loved David as his own soul."

The soul is both masculine and feminine. The thoughts that emanate from the will are masculine, those that emanate from the heart are feminine. Jonathan is from the Will, or the head, hence masculine.

Lesson 9. August 30.

DAVID SPARES SAUL'S LIFE — I. Samuel 26:17-25.

17 And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king.
18 And he said, Wherefore doth my lord pursue after his servant? for what have I done? or what evil is in my hand?
19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If it be Jehovah that hath stirred thee up against me, let him accept an offering: but if it be the children of men, cursed be they before Jehovah; for they have driven me out this day that I should not cleave unto the inheritance of Jehovah, saying, Go, serve other gods.
20 Now therefore, let not my blood fall to the earth away from the presence of Jehovah: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.
21 Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my life was precious in thine eyes this day: behold I have played the fool, and have erred exceedingly.
22 And David answered and said, behold the spear, O king! let then one of the young men come over and fetch it.
23 And Jehovah shall render to every man his righteousness and his faithfulness: forasmuch as Jehovah delivered thee into my hand today, and I would not put forth my hand against Jehovah's anointed.

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24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of Jehovah, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed be thou, my son David: thou shalt both do mightily, and shalt surely prevail. So David went his way, and Saul returned to his place.

GOLDEN TEXT — *Love your enemies, do good to them that hate you.* — Luke 6:27.

Even the perverse will is softened, and manifests a forgiving, relenting spirit when it sees the magnanimity of an enemy.

The war between the head and the heart is for control. Saul, the head, feels that it is being gradually undermined by the heart, and will eventually lose its kingdom. Jealousy is the root of the adverse, destructive thought which Saul sends out to kill David.

Lesson 10. September 6.

SAUL AND JONATHAN SLAIN IN BATTLE — I. Samuel 31: 1-13.

1 Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines and fell down slain in mount Gilboa.

2 And the Philistines followed hard upon Saul, and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, the sons of Saul.

3 And the battle went sore against Saul, and the archers overtook him; and he was greatly distressed by reason of the archers.

4 Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took his sword and fell upon it.

5 And when his armourbearer saw that Saul was dead, he likewise fell upon his sword, and died with him.

6 So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

7 And when the men of Israel that were on the other side of the valley, and they that were beyond Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to carry the tidings unto the house of their idols, and to the people.

10 And they put his armour in the house of the Ashtaroth; and they fastened his body to the wall of Beth-shan.

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11 And when the inhabitants of Jabesh-gilead heard concerning him that which the Philistines had done to Saul,

12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan; and they came to Jabesh, and burnt them there.

13 And they took their bones, and buried them under the tamarisk tree in Jabesh, and fasted seven days.

GOLDEN TEXT — *Prepare to meet thy God.* — Amos 4:12.

Everything in man that does not recognize and acknowledge its source in God, must finally die to things spiritual. This is the death of Saul and Jonathan.

Neither Saul nor Jonathan were under the guidance of the Spirit. They stood alone in personal consciousness.

Saul's insanity was the epilepsy that always accompanies excessive personality. Jonathan's love for David was personal — he was not in spiritual understanding.

Not having the resource of the Spirit, Personal Will and Personal Consciousness grow weaker and weaker until the Philistines, representing thoughts in open rebellion against all spiritual law, destroy them.

Lesson 11. September 13.

DAVID MADE KING OVER JUDAH AND ISRAEL — II. Samuel 2:1-7; 5:1-5.

1 And it came to pass after this, that David inquired of Jehovah, saying, Shall I go up into any of the cities of Judah? And Jehovah said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2 So David went up hither and his two wives also, Ahinoam the Jezreelitess, and Abigail, the wife of Nabal the Carmelite.

3 And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4 And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, That the men of Jabesh-gilead were they that buried Saul.

5 And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of Jehovah, that ye have showed this kindness unto your lord, even unto Saul, and have buried him.

6 And now Jehovah show kindness and truth unto you: and I also will requite you this kindness, because ye have done this hing.

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7 Now therefore let your hands be strong, and be ye valiant: for Saul your lord is dead, and also the house of Judah have anointed me king over them.

1 Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold we are thy bone and thy flesh.

2 In times past when Saul was king over us, it was thou that leddest out and broughtest in Israel: and Jehovah said to thee, Thou shalt be shepherd of my people Israel, and thou shalt be prince over Israel

3 So all the elders of Israel came to the king to Hebron: and king David made a covenant with them in Hebron before Jehovah: and they anointed David king over Israel.

4 David was thirty years old when he began to reign, and he reigned forty years.

5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

GOLDEN TEXT — *And David waxed greater and greater; for Jehovah, the God of hosts, was with him.* — II. Samuel 5:10.

Love does not at once master the whole man. But two tribes, Israel and Judah, are under the rule of David. These represent the highest realms of consciousness. David was told by the Lord to "Go up." Judah means *praise* or *prayer*, and has its center in the top head.

The union of the head and heart was in the beginning subjective. Ishbosheth, a younger son of Saul, with his general, Abner, ruled the ten tribes and overcame the Philistines. Afterward all were subject to David.

Where there is a conscious subjective unity of head and heart victory is assured. Man can overcome every enemy, and establish a great kingdom, like David, by uniting and harmonizing the spiritual forces of his being.

The workers at headquarters are always glad to hear from readers of UNITY, and to answer questions in regard to healing, books, propaganda work and queries of all kinds.

We have on hand Concentration Leaves from back numbers of UNITY. Send for as many of these leaves as you can use.

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ANSWERS TO QUESTIONS

JENNIE H. CROFT

291. Should we not ask God to forgive us? It is said, "As far as the east is from the west, so far hath he removed our transgressions from us."—C. O.

Man, while in the Adam state of consciousness, sees himself as limited and believes in an unlimited power external to himself, to which he must appeal in his need. This infinite power he calls God. When man rises into the Christ-consciousness he perceives that he is one with this great power and realizes that all that God is as Spirit (not *a* spirit), he, as direct offspring of the One Great Cause, is also in reality.

As God is not a person or being to whom we appeal for anything, we cannot ask him for forgiveness. God, the Great Universal Source of all good, like the sun, radiates the beneficence of this Good upon all who will receive it. We do not ask the sun to forgive us when we turn away from its light or put the shutters between us and the glory of its brightness, we just turn away from the darkness and come back into the light again, and we throw open the blinds and let the sunlight in. Our action removes the darkness and gives us the light instead of the darkness, and as far as the light is from the darkness, or the East is from the West, so far do we remove our mistakes and their results from us, when we turn away from our ignorance of the law of the Good and come into an understanding of Truth and its righteousness. God *is* love, and this love is for all who will embrace it, and no one can accept it for us, nor can anyone take it from us. We, ourselves alone, are to give for (forgive) error the blessedness of truth, and find our peace. This we do through the indwelling Christ, the spirit of truth.

This lesson Jesus taught in several parables, the esoteric interpretation of which implies that asking or desiring anything of God is simply a process of the mind in its attempts to realize the true relation which it bears to Omnipresent Good and Inexhaustible Bounty.

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292. Does your Society approve of attending the theater, dancing, all social functions, euchre parties and outdoor games? Do you follow the latest styles in dress and jewelry? Do you think we should make use of all beautifying remedies that are for sale at toilet counters? My hair, which is jet black, is turning prematurely gray. What would you do to try and restore it? I do not approve of a dye, but there is a remedy to be taken internally given by our occult healer and teacher, yet it is used by physicians in the cure of diseases, too, so would it be against your teachings to use it? These questions may seem very childish to you, but it is really the little things that fill a woman's life after all.—E. St. C.

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The theatre, dancing, outdoor games, etc., all have their place in life and we approve of them under proper conditions and times. As recreation and amusement, as opportunities for giving mental and physical muscles good discipline and development, these things are useful. But we believe in temperance in all things, and do not permit these lesser things to trespass upon the time or thought which should be given to the important things of true living.

We believe in dressing so that we will not attract attention to any marked difference from the prevailing mode, but here again one must use good judgment and not be dominated by fashions and styles. We see no reason why one should not wear jewelry if she believes it adds to good appearance; that is, a moderate amount.

It is contrary to our teachings to use the so-called beautifying nostrums sold in the shops, or to use hair dyes or medicines to restore the color of the hair. The only way to preserve freshness of complexion and form, and the color of the hair is to eliminate the idea of age from the mind, and to believe in perpetual youth. Cultivate a cheerful disposition, fill your mind with thoughts of love, think life, talk life, really live in thoughts of life, and wrinkles and gray hair will be things of the past. It is possible for us to do this if we are persistent and faithful in our practice of right thinking.

NOTES FROM THE FIELD

J. H. C.

Rev. W. J. Vinall has established a Divine Science Center at 393 Lewis Ave., Brooklyn, N. Y., which is known as "Immanuel Church." Mr. Vinall is both healer and teacher, and is doing a good work.

The advocates and supporters of Spiritual Healing will hail with delight the advance made by the movement in obtaining recognition from pulpit and press, and the recent step taken by one of the colleges must certainly result in a greater success for mental healing. Tuft's College, in Massachusetts, has the honor of first introducing Mental Healing as a department of its regular work. Both the psychological and the therapeutical sides of the question will be presented. And so the good work is spreading.

The Rest Reading Rooms, opened last February in Oakland, Cal., by Mrs. Helen E. Close and Miss Ida B. Elliott, have met with such success that larger quarters became a necessity, and a

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move has been made to 719 Fourteenth St., where a Home will be conducted in connection with the work. The dedication of this Home on the evening of June 25th was a very happy occasion, many of the Truth workers about the bay being present and speaking words of good cheer and blessing. Miss Harriet Rix, of the Alameda Home of Truth gave in her own strong expression the words of dedication. Mrs. Josephine R. Wilson led in the healing service. All classes held by Mrs. Close and Miss Elliott will meet in future in the Home; also, Divine Science services will be held every Sunday at 11 a. m.

Four new Unity Branch Libraries have been established during the past month: M. F. Bollinger, 706 S. Richard St., Bedford, Pa.; Mrs. S. Emily Bigelow, 384 St. James Ave., Springfield, Mass.; Prudence G. Brown, Chamber of Commerce Building, Pasadena, Cal.; and Mrs. A. M. McMahon, 219 Center St., Bellevue, Ky. Success to them.

A great soul passed into the invisible when Mrs. Ellen M. Ames, known and loved by her many friends as Eleanor Kirk, laid down the body on June 24th, but she continues to live in the influence for good which she exerted in an unusual degree over the whole world. Strong in character, true in purpose, original in expression, Mrs Ames was an inspiration to her readers and to all with whom she came in contact, and there are many who give her credit for first placing their feet on the solid rock of Truth. To the writer she was known personally, both being at one time members of the Church of Individual Dominion in Brooklyn, N. Y. Her gracious presence, combined with the vivaciousness of youth, made her seventy-six years a demonstration of the power which right thought exercises in banishing the idea of age. She wielded her pen until almost the very last, writing for other New Thought magazines after she ceased publishing *Eleanor Kirk's Idea*, and her numerous books testify to her literary ability. The world was and is still enriched by the life of Eleanor Kirk.

At a recent meeting of the Pan-American Congress in Philadelphia, a Mr. Cortez, of the United States of Columbia, spoke at length. He said: "While the other speakers had made mention of trade relations only in South America, he considered that the individual moral relations were of far greater importance, and depended on New Thought teachings; that it is the only true education of a people if we would have pure and true trade relations." I believe there is a great New Thought movement on foot in the world, of which we shall hear more and more every day.—R.S.P.

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BOOK REVIEWS

J. H. C.

LOVE'S ROSES. By Lucy C. Kellerhouse. Published by Unity Tract Society, Kansas City, Mo. Parchment paper cover printed in brown. Price, 25 cents.

This story for children is an inspiration to children of all ages who would cultivate within their hearts that strong love nature which thinks only kind and loving thoughts of others, and which forgets self in the service of any less fortunate ones. The mind is likened to a garden in which grows the bush which bears only blooms of love-thoughts as beautiful roses. The Queen of that land promises a rare gift to the one who would appear before her at a certain time wearing a crown of twelve of these beautiful roses, and the story relates in a most charming manner how one little maiden grew her roses of lovingkindness and won the gift of the Queen's crown, becoming ruler of this land where thoughts become visible. The little book implants an aspiration for this sort of flower-culture in the mind of him who reads the story, and no better help to right thinking could be placed in the hands of our children.

PATHS TO THE HEIGHTS. By Sheldon Leavitt. Published by T. Y. Crowell & Co., New York. Cloth; price, $1.00, postage 10 cents.

This book is the record of an eminent physician who forsook drugs in his practice and relied on the inner powers of the mind to control the body. The book is most helpful, not alone for the pathological and the mental attitude of the teachings, but also from the high spiritual standard, sustained through every chapter. This is one of a class of books which will do much to advance the welfare of mankind upon every plane of consciousness.

THE GOAL OF LIFE, OR SCIENCE AND REVELATION. By H. E. Butler. Published by The Esoteric Publishing Co., Applegate, Cal. Cloth; price, $2.00.

This is the latest book from the pen of a man who has given forty years to careful study of Universal Law and to the revelations given to prophets and seers of all times. The purpose of the book is to make people know that within each individual is the key to all power and all achievement. The foundation of each premise is logically arranged, and the conclusion reached is conclusive and convincing. The real truths of Bible teachings, the esoteric meaning of many statements contained therein, are most clearly brought out in this wonderful book. Much of that which has been incomprehensible in our Bible is here explained in the light of modern philosophy. The chapter of "The Immaculate

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Conception " should be read by every thinker, as it is the most rational exposition of the subject which has been brought to our knowledge. The whole book is a masterly effort to harmonize religion and science and to reconcile different creeds and philosophies. Read the Chapter on " Development," also; in fact, we recommend the entire book to our readers.

GUIDE POSTS. By M. Woodbury Sawyer. Published by the Progressive Literature Co., New York City. Cloth; price, $1.00.

From careful consideration of the tenets of the "New Thought," and by thorough analysis of the results gained by an application of the precepts of the New Thought philosophy, the author has deduced a lucid, practical and very instructive presentation of the principles underlying the movement. The book is high in spiritual tone, and is an able argument for right thinking and living.

Under the title "God, a Present Help," a new book by Dr. H. Emilie Cady, will soon be published by Rogers Brothers, New York City. All who have read her previous writings will hail with delight this last book from her pen, which we believe will be a connecting link between the old and the so-called new thought. It is a presentation of the Christ way of thinking and living. Due notice will appear in UNITY when the book is published.

At the request of those who wish inexpensive publications to distribute, Horatio W. Dresser will issue a series of phamplets, the first of which is Chapter II, "The New Thought," taken from "Voices of Freedom." Price, 15 cents; per dozen, $1.00; per hundred, $5.00. "A Message to the Sick" is personally addressed to those who are seeking help by mental methods. Price, 15 cents; per dozen, $1.50; per hundred, $5.00 "Mental Attitudes" a study of inner states in relation to health and the ideals of self-help. Uniform in size and price with "A Message to the Sick." To be issued soon, "The True Christian Science." This is a new study of Gospel teaching from the point of view of its systematic precision, and its practical relationship to the art of health, as opposed to the popular "Christian Science." Uniform with "A Message to the Sick." Other pamphlets in preparation. For sale by HORATIO W. DRESSER, 2 Gorham St., Cambridge, Mass.

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DEVOTED TO PRACTICAL CHRISTIANITY

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Hartford, Conn.: E. M. Sill, 89 Trumble Street.
Washington, D. C.: Woodward & Lothrop, 10th, 11th and F, N. W.
Toledo, Ohio: C. G. Pomeroy, 418 Twelfth Street.
Jacksonville, Fla.: New Thought Reading Room, Woman's Club Building, East Duval Street.
St. Paul, Minn.: W. L. Beekman, 55 East 5th Street.
Chicago: Purdy Publishing Co., 80 Dearborn St.; A. C. McClurg & Co., 215 Wabash Ave.
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Denver: Colorado College of Divine Science, 730 Seventeenth Avenue.
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All HEALING LETTERS should be addressed to the SOCIETY OF SILENT UNITY; letters pertaining to *business*, orders for *subscriptions* or *books* should be addressed to UNITY TRACT SOCIETY. Please do not mix the letters for *treatments* with *business*.

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UNITY MEETINGS

Meetings will be held in Unity Auditorium, Kansas City, until further notice, as follows:

SUNDAY

10:00 a.m. Sunday School. Mrs. W. H. Haseltine, Sup't.
11:00 a.m. Regular Service. Charles Fillmore, Speaker.
3:30 p.m. Lesson in Health and Harmony. By Prof. LeRoy Moore.
8:00 p.m. Lecture by Judge H. H. Benson.

MONDAY

12 to 12:15. High-noon Silence.
3:30 to 4 p.m. Lesson in Health and Harmony. By Myrtle Fillmore.
8:00 p.m. Healing Meeting. Led by Charles Fillmore.

TUESDAY

12 to 12:15. High-noon Silence.
3:30 to 4 p.m. Lesson in Health and Harmony. By Charles Fillmore.

WEDNESDAY

12 to 12:15. High-noon Silence.
2:30 p.m. Regular Mid-Week Meeting. First and third Wednesday—Study of the New Thought Catechism. Led by Jennie H. Croft. The remaining Wednesday meetings of the month will be led by members of the Society.

THURSDAY

12 to 12:15. High-noon Silence.
3:30 to 4 p.m. Lesson in Health and Harmony. By Sophia Van Marter.

FRIDAY

12 to 12:15. High-noon Silence.
3:30 to 4 p.m. Lesson in Health and Harmony. By Marion Austin Drake.

SATURDAY

12 to 12:15. High-noon Silence.
3:30 to 4 p.m. Lesson in Health and Harmony. By Sophia Van Marter.

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CHRISTIAN HEALING LESSONS

A course of lessons in Christian Healing will be given by Charles and Myrtle Fillmore, at the Unity Building, 913 Tracy avenue, Kansas City, Mo., beginning Monday, September 7th, at 8 o'clock p.m. Twelve lessons will constitute the course, three lessons each week, on Monday, Wednesday and Friday evenings. The compensation will be, as usual, freewill offerings.

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A catalogue of UNITY publications will be sent to any address upon application.

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TAKE WHAT YOU NEED

In a circular issued by a certain teacher and healer, he says that he will accept freewill offerings for his work just as soon as the grocer and baker and candlestick-maker adopt the same rule; until then he will make a regular charge of $5.00 per week for treatments. Here is a *quasi*-admission of a time when all things may be obtained for freewill offerings. We have long anticipated such a time, and are even announcing that it is here for some things, healing being one of them. This good time will come just as soon as people are educated up to it. When people understand that it is for their well-being to pay for all they get, they will not think of taking the results of another's efforts without giving an equivalent.

There must be pioneers in this untried system, and it seems to us that teachers of the Kingdom of God should be ready and willing to try it first. If we heal through faith in the healing power of Spirit, why should we not also believe in the power of that same Spirit to stir up gratitude and generosity in the minds of our patients, until they give as freely as they receive.

Our people everywhere are contributing generously for their treatments, and also providing the means to pay for the Unity Building. They see that we are earnestly striving to work out principles that will be immensely valuable to the whole human race; and when the Spirit stirs them to give, they do so without compulsion.

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EXTRACT FROM A LETTER FROM TEXAS

God is good to us. We get where we cannot see where we are going to get our next bread, and something happens that we get it. Friday we had one biscuit each and a little milk. The boys went to the field to work, not expecting any dinner or supper, and a man came along asking one of them to come and help him that day. He paid him then and there, so we got bread to last until Monday. Now we have enough for three weeks, and some turnip seed to plant, and some feed for our cow. Our landlord was to furnish us provision, but when the crops were washed away he would not do it any more, so I asked God what to do, and he pointed to you, and now we hope to get along all right. I will now say God bless you every one, and may you do as much good in the world, and brighten the lives of many as you have that of — O. S.

This letter is printed because of its spirit of thankfulness. Sometimes those who have more than they can eat are not thankful, but are reaching out for possessions in an anxious, discontented way, often with no higher motive than the desire to appear as prosperous as some of their neighbors. This little wave of heart-felt gratitude to God for supply is refreshing. If an

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UNITY

Devoted to
Practical Christianity

VOL. XXIX. KANSAS CITY, MO., SEPTEMBER, 1908 No. 3

MATERNITY TREATMENTS

STATEMENTS OF BEING PRELIMINARY TO TREATMENTS

"In the beginning—God."

God the Good is:
1st. Principle.
2d. Soul.
3d. Mind.
4th. Spirit.
5th. Life.
6th. Truth.
7th. Love.
8th. Substance.
9th. Intelligence.

God the Good is:
10th. Omnipresence.
11th. Omniscience.
12th. Omnipotence.
13th. Infinity.
14th. Eternity.

The first nine of these statements appertain to the nine months of gestation, in which the body is formed, and the other five to the senses; 10th meaning the sense of feeling, then tasting, smelling, hearing and seeing.

By reading these statements and the treatments connected with them every day and thinking them over for new thoughts they may suggest, letting the true thought sink into the mind, the prospective mother holds herself and her unborn child in the spirit

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of these statements and thus creates around herself an influence or atmosphere in keeping that will produce a decided and positive effect upon the body and character of the child.

By thinking, one can submerge herself in a special thought-element, the same as she can submerge herself in a special water element — the water being warm, cool or cold, salt, alkaline or fresh; or in a special air element again warm or cold, dense or rarified, odorous or inodorous, with marked results. By her thinking she can thus live in an atmosphere soothing or irritating, calming or exciting, tending toward healthfulness or unhealthfulness, prompting the mind to increase of intelligence or making it sluggish and content with ignorance.

During the period of gestation a woman is usually more sensitive in most ways than at other times; all her surroundings, conditions and circumstances affect her and her child in a marked degree, and enter into the formation of the nature, disposition, health, talent and genius of her child. The wise mother, knowing the power of mind, will ever seek to be sensitive only to the good and true, thus protecting herself and offspring against present and future suffering and limitation.

The mother of Napoleon the Great, while carrying him, lived in the midst of unsettled times and the excitement of war. The mother of Lord Byron, while carrying him, looked upon an unpleasant picture in one of the galleries of Europe, and he bore as long as he lived the marks upon his body of some of the unpleasant features of the picture. This could easily have been prevented had his mother known the protective power of Divine Mind, and used her knowledge then and there.

The mistake must not be made of supposing that the mother can create any of the divine qualities in her child or give him any powers or talents he does

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not innately possess, but that she can so use her intelligence and love as to make it easy for the child to express them. As Swami Vivekananda has said, "Do you think you can teach even a child? You cannot! A child teaches himself. Your duty is to remove the obstacles. A plant grows. Do you make the plant grow? Your duty is to put a hedge around and see that no animal eats up the plant, and there it ends. The plant must grow itself. So in the spiritual growth of any man. None can teach you. None can make you spiritual. You have to teach yourself. The growth must come from the inside out. What can an external teacher do? He can remove the obstacles, the obstructions a little, and there his duty ends."

A word to the father here will not be out of place, for he may be a great element by true co-operation in supporting the mother in her first endeavors for their child's good. Either parent can make his or her influence for good greater by improving the intention and by faithfulness. There should be harmonious co-operation of the two in order to produce best results. Let him exercise tenderness and gentleness toward the mother at all times. Bear in mind that divine self-control belongs to the law and order of higher things. Refrain from all intemperate desires, and from cultivating in the self what he would not cultivate in the child. In this way the child gets its first impressions of balance and mental poise, causing it to look within for satisfaction and peace instead of without. A knowledge of truth and of one's divine nature is the best preparation for parenthood. Such gives promise of a new and free race of beings who themselves shall cover this earth with beauty as the waters cover the sea.

If the mother finds during the first years of her child's life, that some limitation in character is seeking expression through him, she will do well to place

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him under divine treatment, and thus overcome it before it becomes a fixed habit. We had a case in our Center that is well worth mentioning, and which may prove of practical value to others. This boy gave us no little thought and trouble by a habit of taking money out of the offering basket in the Center. He was talked to and freely confessed his weakness, but declared his inability to stop it, although he sincerely wished to. The mother was appealed to and it was discovered that before his birth she was very poor and very dissatisfied, often finding herself envious and covetous. This state of mind is the error back of all thievery, and was seen to be the cause of kleptomania in her child. He was willing to be treated, and came of his own accord to receive the freeing word. He needed only a few treatments, the healer speaking the word of denial of poverty, envy, dissatisfaction, and thus releasing him from pre-natal influence. The result was most blessed, and for five years he has been free from temptation.

Before reading further say to yourself silently:

There is but one true will and that is the Divine Will. It has only good in store for me and my child, and I trust it absolutely. Let my will accord with it. Let no thought of error from my mind gain expression in my child. I submit myself wholly to the divine guidance, whose will is law and nothing can come between me and the All-Good or Divine Mind. Let my thoughts be perfect, in harmony with the Divine, the Supreme power of the universe.

Say this to yourself several times each day, together with the treatment for the corresponding month, during gestation.

MATERNITY TREATMENTS

FIRST MONTH — PRINCIPLE

Principle gives my child its parentage in God, laying the foundation in purity, accuracy, integrity,

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honor and goodness. Its whole bony structure or frame-work is sound in spiritual form and must show forth correspondingly perfect and sound in physical form. As the granite rocks are to the foundations of the mountains and hills, as the stone foundations are to the superstructure built upon them, so is the bony system of my child to its body of flesh, strong foundation, against which shocks and storms cannot prevail. What bones are to the body, purity, integrity and justice are to the character of my child, who shall excel in all these excellencies. My child is God's child and will unfold a character that shall be known for its honor, honesty, uprightness, strength and goodness; obeying the divine law, seeking God and good in all and everything. All's well.

SECOND MONTH — SOUL

Soul gives the conception of my child in God, deciding for beauty of outline, symmetry of form, and beauty, aspiration and loveliness of soul; a kind, sympathetic heart, lofty desires and a nature tending upward, giving greatness, grandeur and sublimity of character; a poet's and a philosopher's soul. All its desires and appetites shall be chaste and healthful, and its nature shall be one of joy and gladness, carrying sunshine and blessings wherever it goes. Its soul shall be in depths and riches like the sea and in usefulness to the world as the salt thereof. Joy to all!

THIRD MONTH — MIND

Mind gives my child its consciousness and all the faculties of Divine Mind, also a sense of order and harmony; that power that brings order out of chaos and harmony out of discord. Through its mind comes the power to explain, to present ideas to the minds of others. It is in Divine Mind my child unfolds its perfect being.

During the third month all the different faculties of mind are taking shape and form. It would be well

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for the mother at this time to study pictures of perfect physical form, showing strength and symmetry, and have the portrait of some distinguished person, great for mental and moral excellence, hang in her room where she can see it occasionally.

Say to yourself with positive power: I determine this my child and God's child to be endowed with a right mind, which builds up the beautiful, true and good, and expunges the false, the ugly and evil; a mind that knows with divine discrimination the true from the false, genuine from imitation, real from unreal, and is not ignorant nor deceived. We (my child and I) are protected by the mind of God.

FOURTH MONTH — SPIRIT

Spirit is that which gives things their identity with the mind of God. My child is one with the Universal Spirit, therefore pure and perfect. As soon as the word has taken form, through the work and construction of the first three statements of Being, principle, soul and mind, then the Spirit can take possession and breathe through the whole its quickening, life-giving blessing, manifested, or made known, to the mother as motion. At this point let her affirm: "It is the Spirit that maketh alive." "By this spiritual quickening I know that my child is an immortal soul." Let her meditate upon Spirit as the source of all knowledge and power and seek to realize that out of Spirit cometh all things. Declare, through the power of the indwelling Spirit, "My child passes from glory to glory, unfolding higher and grander powers continually. The Spirit within you teaches you all things and brings all things to your remembrance." This Spirit is your guide, your protector, your provider and your comforter now and forevermore. So let it be.

FIFTH MONTH — LIFE

Life gives the continual activity to Spirit, soul and body that determines a well rounded-out development.

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This life activity in combination with principle, soul, mind and spirit, gives my child its disposition to industry and its perseverance in overcoming all difficulties and conquering all obstacles in the pathway to success. Principle, soul, mind and spirit are the foundations upon which all the activities of life rest. In this spiritual activity there is no restlessness, no impatience, no seeking of blessings from an external standpoint, but a steadfast consciousness of "The well of water springing up (from within) into everlasting life." In this spiritual life there is no indolence nor indifference to the soul's need, but an awakening to all the powers and privileges in the Christ-life.

"I am the resurrection and the life."

SIXTH MONTH — TRUTH

Truth blesses my child with broadness and depth of vision, giving it the power and wisdom to stand for that which actually is. A mind that is not governed by appearances alone, but by inward testimony; the light of intuition, and the combination of reason and revelation. The non-essential and petty, or imaginary, differences, will not control my child's judgment or decision. The aspiration of this one shall be for the truth, the whole truth, and nothing but the truth, about God, the self, form, and all things, well knowing that the truth alone sets free.

Truth bestows upon my child firmness and courage of principle, and purpose and decision of character. It is not swerving or fickle-minded, but consistent and faithful, a mind void of prejudice and hypocrisy; sound, simple, guileless and true, free with a purity of purpose that can look through everything false and recognize the truth.

The mother will find it to her advantage at this time to critically examine drawings, etchings, paintings and sculpture; also listen to fine music, both in-

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strumental and vocal. Avoid feelings of displeasure, dislike and fear, and let love control your mind and words. Truth is victorious.

SEVENTH MONTH — LOVE

Love endows my child with the riches of God's grace, rich substance from center to circumference. This grace in my child draws every gift into manifestation and gives it friends on all planes of expression. In this love there is never any sense of lack or want, and no dread, fear or timidity, for "Perfect love casteth out fear." Thus my child crowned with love, can never know selfishness, but will, from the beginning, serve the whole of humanity, sharing lovingly and contributing to the joys of others.

Unforgiveness and resentment are unknown to its heart of gold and every attribute of love is active and divinely wise.

Let the mother read throughout this month the contributions of others on this subject, especially, first Corinthians, 13th chapter, and Henry Drummond's "Love: the Supreme Gift," and meditate upon the love of God and Christ for the world, assuring her child that love shall warmly welcome its appearance. "Love never faileth."

EIGHTH MONTH — SUBSTANCE

Substance is that God-presence that upholds the universe, giving it body and stability, and which runs through all form holding it faithfully together or intact. One of its properties is to establish faith in God, in man, and in self. All of my child's ideas now take form in and from this perfect substance, giving that warmth of faith that never allows it to fall into materialism or doubt of the All-Good. There is always a consciousness that "Underneath are the everlasting arms," added to a realization of spiritual power and ability to do the works of Christ. The es-

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tablishment of substance in my child's character also establishes prosperity and full supply, mentally, spiritually and physically. It is certain, sure, that my child will never have to struggle for support or work under a sense of a curse, for the knowledge that rich substance is its inheritance sets it free. Therefore my child lays hold of the Life Substance of Being, which brings every blessing in abundance. Peace, Plenty and Power to all.

NINTH MONTH — INTELLIGENCE

Intelligence gives my child power to make wise use of all its opportunities, gifts and forces. Through intelligence truth is made known and expressed. "This wisdom is from above and cometh down from the Father of Light." Concentration, application, and scientific deduction are among the blessings belonging to intelligence. Intelligence draws together in my child all the good of the preceding eight months, or statements, and gives it that finished consciousness which is poise and balance. Divine Intelligence sums up all good and is that power that overcomes the last enemy of the race, death. "The last enemy conquered is death." My child is now the Prince of Peace, The Lord of Life, that knows immortality, not has it, but is it. "All power in heaven and on earth" is given unto this Divine Intelligence. The truth is now known.

It is the end of the ninth month and my child is fully developed and in perfect condition to come forth into the visible world. I am well, strong and in perfect condition to co-operate with the gift of God to the world. The child is brought forth through the power, life, intelligence and consciousness of Spirit. There is no such thing in reality as material or physical birth, for there is no life, mind, intelligence or consciousness in matter. All is spirit and my child is born of God, born to be a witness, not of evil and death, but

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of God and immortality. My child's spiritual entity is eternal.

"It is finished."

Let the mother give herself this final treatment:

All is Omnipotence. God and God's power is everywhere, overcoming all pain and fear. Order and harmony reign supreme. My mind is all reposeful and my spirit is possessed with patience and joy.

Let the demonstration be mine in the name of Christ.

These treatments can also be given to a mother to bring into expression some long-cherished hope or some great good project, as to bring forth the Christ-child in one's heart, and should then be given through nine successive days.

WHAT ARE WE LIVING FOR?

EMMA FISK-SMITH

What are we living for, what is the goal?
What is the aim of the travailing soul?
What is the end of all striving and pain,
What shall the loss be, and what be the gain?

Is it for pleasure alone that we lust?
Pleasure but crumbles to ashes and dust.
Fame? Tis a bubble that breaks and is gone,
Leaving the spirit still hungering on.

Riches? But riches may take themselves wings.
Vanish, like all other vanishing things.
Burn we for honors, alluring the heart?
Honors, like roses, hide thorns and a smart.

Wisdom? How eager so e'er be our clasp,
Naught but the fringe of her robe may we grasp.
Power? Yet e'en crowns are oft heavy to wear:
Power but a burden may prove — or a snare.

Seek we for love? Well, perhaps we are sure
That we are seeking burns steadfast and pure;
Yet has the love we deemed ardent and true
Often proved fickle and fleeting as dew.

What are we living for? Life is but given
That we may seek first the kingdom of heaven;
With it all else shall be ours to unfold,
Progress eternal, with blessing untold.

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STRENGTH

CHARLES FILLMORE

Being is Spirit, the absolute, unlimited Mind, which is made manifest by recognizing and affirming its presence. To bring forth Strength out of Omnipresent Being, man should affirm, "The Lord will give strength unto his people." "I am strong in the Lord and the power of his might."

The spoken word is a powerful manifestor of invisible spiritual forces, and when man voices truth about the All-Potential Being, it is quickly made apparent.

"If we speak of the strength of the mighty, lo, he is there." "Lift up thy voice with strength."

Life is closely associated with strength in man's body. Strength has its manifesting ganglion in the back, and Life in the generative center. Thoughts of fear and weakness relax the tendons and muscles, and the generative organs are prolapsed. The remedy is a union of Strength and Life, with this thought, "The Lord is the strength of my life; of whom shall I be afraid?"

A thought of timidity or fear will be reflected from the strength center to other centers. We may not be afraid for ourselves, but for those we love. This would throw the weak thought to the affectional center, the heart. When the heart is weak we should affirm, "God is the strength of my heart."

Joy and gladness are strength-giving, especially if the mind is fixed on the things of the Spirit. "Sing aloud unto God our strength."

Blessing a thing increases it. The reason is that blessing is always associated with spiritual things, and these are under the dominion of the mind of man. God created man after all other creations, and gave him dominion over "every living thing." "Blessed is the man whose strength is in thee. Strength and

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beauty are in his sanctuary." Man's strength should not come and go, and it would never do this if he would affirm, "The Lord Jehovah is everlasting strength." "Wisdom shall be thy stability and strength."

Power and strength are closely united in soul and body, through the sympathetic nerve extending from throat (power) to back (strength). When one centers the attention at Power, then at Strength, and through repeated concentrations acquires the ability to set up a conscious current of life between these two points, there is a realization of great spiritual energy and might.

"Hast thou not known? Hast thou not heard? The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary. He giveth power to the faint; and to them that hath no might he increaseth strength."

Strength adds power to love. We must be strong in our love for God and man.

"What commandment is the first of all? Jesus answered, The first is, Hear O Israel; The Lord our God, the Lord is One, and thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind and with all thy strength. Thou shalt love thy neighbor as thyself."

THERE is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given him to till. The power which resides in him is new in Nature and none but he knows what that is which he can do, nor does he know it until he has tried.—*Emerson.*

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THE LIFE-GERM IN WORDS

SOPHIA VAN MARTER

Mr. Fillmore began his address this morning by calling attention to Emerson's teaching that we are all geniuses, and that the largest part of our power is, as yet, latent. Whenever I stand before this audience, I find myself inclined to begin by saying, Know you not that you are all great, grand, and magnificent? Jesus worded it in this way, "Is it not written in your law, I said ye are gods?" Since we are all the offspring of God, or Divine Mind, it is well to inquire how we may unfold, and bring into manifestation, the latent genius within us.

Jesus said, "The truth shall make you free," and "My words they are Spirit and they are life." So we see that it is the Word of Truth which quickens and awakens us to a consciousness of the Divine power which is potentially ours.

Paul was a real mystic, and an initiate of high order, as we know if we study his writings and read between the lines. He knew the secrets of unfoldment, and said, "The *law* of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." He was writing here to the Romans, and we find that in his epistle to them, he uses the word law sixty-seven times. They were a law-abiding people, and could understand the importance of living in conformity with law.

As an illustration of their training in keeping the law, and of their fidelity to duty, Roman soldiers were found standing at their posts in the ashes of Herculaneum and Pompeii. We can imagine them unmoved as the burning ashes fell about them, covering their feet, and gradually piling up to their knees, and their waists, and then covering their heads, and yet they stood in wonderful fortitude, thinking only of duty, and not of glory.

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This law-abiding spirit made them rulers of the world. To be a Roman was greater than to be a king. If we want to be kings and priests unto God, we must find and obey the law of life — the law which gives us our place as sons of the Most High God.

In the 7th chapter of Romans, Paul speaks of what he calls the law of sin and death, and cries, "Can I get free from this law? Who shall deliver me?" Immediately he sees his deliverance, and triumphantly exclaims, "The law of the Spirit of life hath made me free."

So there is another law which annuls the "law of sin and death," and sets all things working toward righteousness and life. In the understanding and consciousness of the One Power we see there is but one Law, and what has seemed like a "law of sin and death" changes its manifestation toward us, and works in us toward life as soon as we cease our ignorant, adverse thought, and work in harmony with the law.

The law of the Spirit of life runs through everything in Nature. Let us search for the life-essence, or life-germ until we find it. Wherever life is manifest there we find the life-germ — in the egg, in the bulb, the acorn, the potato; and, in fact, in every seed. It may lie idle for even centuries, and yet when planted produce after its kind; as, for instance, the wheat discovered in the Egyptian tombs from which is now produced the best wheat grown in this country. The value of the plant depends upon the strength of the life-germ in the seed. Burbank casts aside hundreds of plants, and keeps only those which promise perfection because of their strong life-germ. You might plant the largest potato in the world, but if you remove the eyes, which are the life-germs, you will have no potatoes.

There is a life-germ in every word as well as in every seed of the plant-world. We must use the same

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care in our choice of words that the horticulturist uses in making his selections. If our fruit is not to our liking; that is, if conditions and circumstances in our life do not fulfill our ideals, instead of blaming anyone, let us look to our seed-sowing, and make a new selection of word-seed.

It has long been known that names have meaning and power, and now that we are coming into the understanding of this law of life, we see that the power in names is in their life-germ. When the word or name is spoken, the seed is planted; then by repetition it is cultivated, and it brings into manifestation after its kind.

Many teachers have come to us from the Orient to teach us their philosopy. They have taught us to say *Tamas*, *Tattvas*, and *Sattva*, and to use oriental names which we are told have in them magic power. We wonder why we cannot say them in plain English. They tell us they cannot be translated into one short word. That may be, for I remember that in the first French translation I saw of some of Shakspeare's plays the resonant Saxon exclamation, "Hail, Horrors, Hail!" was translated, "Bonjour, messieurs les Horreurs, Bonjour;" that is, "Good morning, Messrs. Horrors, Good morning." So we would leave to them their words, but let us be careful what words we use.

An intimate friend recently related to me her experience in the use of one of these untranslatable, magic names, which her teacher of oriental philosophy had given to her. She repeated it faithfully many times a day as she was told. After she had done this for several days, she was going up stairs to her room one evening when, as she reached the first landing, she raised her eyes and saw upon the second landing the figure of an oriental woman glaring down upon her with the most malignant and vicious expression imaginable. My friend said she stopped for an instant, and her first impulse was to fly back to her family, who were in the library below. But in a moment she

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collected herself, and realized that this was the result of her word. Then she stood an instant and the word, "God" burst from her lips, and she enfolded herself in the name of Jesus Christ. She went on, looking steadfastly at the woman, and as she approached the figure, she spoke the name Jesus Christ to it, and it vanished before the power of that name. This was not a shadow in the semi-darkness, for the house, which was new, was brilliantly lighted.

Another friend told me that after studying oriental philosophy, she went to her room one evening and decided to repeat with rhythmic breath a certain name. She did this for five or six hours, when looking up, she saw standing before her a Hindu man, robed and turbaned in his native dress.

The word of each of these friends evidently brought forth after its kind or life-germ.

Quite a different experience was that of a friend in the Boston Library. She went there for the purpose of studying up the origin of the name Jehovah. After she had spent fully an hour looking up its roots, she suddenly felt as if some mystic and wonderful light had been turned on, and she looked about her to see what had happened. Seeing that there was no artificial light, for an instant she was puzzled, and then she realized that the glory of God filled the room, and she said, "Why yes, for more than an hour I have been concentrating upon the name of Jehovah, and the result is the light of his presence."

By the use of the right word, the first friend of whom I spoke might have filled her house with the glory of God, as the Temple was filled after Solomon's prayer.

In Italy and other Catholic countries, we see on religious buildings and sacred vestments, the letters I. H. S. Upon inquiry you will probably be told that it stands for the Lost Word. That is about all the information you will get, until you perhaps become ac-

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quainted with a prelate who is well versed in Latin, and he will tell you that it stands for *Jesu Homini Salvator*, Jesus, the Saviour of men, the Mediator or Word which links us to God.

The law of the Spirit of life, Paul says, is in Christ Jesus, so there must be in that name somehow, somewhere, the life-germ, the mystic germ that does marvels. Has it been lost or have our eyes been holden as were the eyes of the disciples on the way to Emmaus? Should we know the germ if we found it?

Oh, Omnipresence! Thou All-Knowing One, is there a word that frees from the law of sin and death? Reveal, oh reveal it, that we and our dear ones may live. Is there some secret word which has been lost, or from which the life-germ has been lost?

The Mahometan goes to Mecca to find his salvation, and others go to various shrines. Who would not go to Washington or to the Pacific coast if he might find it there? What task would be too arduous to undertake if it would set us free? Is there a word we can find which will bring us deliverance? Is it the oriental sacred word *Om*, with all its sixty different pronunciations or intonations? Would we not gladly learn it until every atom of our being responded to its intonations? until our houses were filled with it? Would we not be careful to have all our organs attuned to it, and charge our organists to get the right key? Yes, the talking machines, phonographs, graphophones would all be scunding forth *Om* if, by its intonations, the "law of sin and death" could be banished; if by it all tears could be wiped away so there would be no more sighing and sorrow, and death would flee before it, and we become youthful, and beautiful, and wise and prosperous. If Paul knew the magic word, let us carefully examine the one hundred and thirty-four times he uses the word law in his epistles, and see if haply we may find it. Let us go through the letter to the Romans, then the two

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letters to the Corinthians; and now we almost hold our breath as we come to the epistle to the Galatians, and watch through chapter after chapter — but hold! what is this? Can it be possible that he really tells us? Yes; he says, "All the law is fulfilled in one *word*," even in this, just Love!

Oh, we wanted something hard to do; a long pilgrimage with bare feet, or perhaps on bended knee. This is such a *little* thing — only love. But Paul explains it in such a way as to make it evident that it is not to be an idle word. He shows that this word is a living Principle, and that in order to bring forth results for our own welfare, we must love our neighbor *as ourselves*.

This then is the life germ; this is the reason he writes to the Corinthians, "Though I speak with the tongues of man and of angels and have not love? I am become as sounding brass or tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

Why, of course not. The life-germ would be lacking. Here, then, we see the secret of the wonderful power in Jesus' name. No other name has produced such marvelous results. His name is said to be the key-note of our planet. In his name the blind were made to see, the lame to walk, and the dead were brought to life again.

He said, "I am the Way, the Truth and the Life." Love is the way, Love is the Truth, Love is the Life. He also said, "He that abideth in me, the same bringeth forth much fruit, for without me ye can do nothing," and "By this shall all men know that ye are my disciples if ye have love one to another."

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John tells us, "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light. Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love."

Did you ever bid every earthly thought to utterly depart while you repeated hundreds of times a day, "I am Love, and shine out to bless?" Or have you ever, when lying awake at night, tried repeating over and over, "Infinite Love, Boundless Love, Eternal Love fills and enfolds me," until every fiber of your being was filled with life and glory, and you knew that in these words was the life-germ before which sorrow and sighing must flee away?

You will be strengthened with might by his Spirit "in the inner man" if you practice this. It is excellent spiritual gymnatics, and you will find yourself becoming "rooted and grounded in love," so that you will be able to comprehend "what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth understanding," and you will be filled with all the fulness of God." This is bliss absolute.

The most real thing about any of us is the spirit of love, for it is the essence of life, and links us to God. "God is love, and he that dwelleth in love dwelleth in God, and God in him."

[Reported by Edna L. Carter from notes of an address before the Sunday evening meeting of the Unity Society, Kansas City, Mo.]

DISEASE is the result of loss of poise, either on the physical, mental or soul plane. Health is the result of perfect equalization (balance) of the energies of these planes, with a control and direction of these energies based upon a clear understanding of ourself and life's finer relationships.—*Julia Seton Sears, M.D.*

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LITTLE SERMONS

EDNA L. CARTER

Keep thy heart with all diligence, for out of it are the issues of life. Prov. 4:23.

KEEP THY HEART

The common little word, "heart," is often on our lips, and we all feel that we know its meaning, yet how many of us could readily give a definition for it if called upon. A study of the Bible texts concerning it makes it still harder to define, because from them we find that the heart is something more than the idea generally held of it.

Jesus taught, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man." Matt. 15:19, 20.

The Old Testament speaks of the heart as having in it pride, strength, rejoicing, sorrow, wisdom, righteousness, terror, fear, deceit, courage, discouragement, purity, covetousness, desire, trembling, iniquity, understanding, vexation. This medley of characteristics shows at once that the heart has to do with more than love. Verily, out of it are the issues of life; and the counsel to keep the heart with all diligence impresses itself upon us as being wise.

The question of keeping the heart is, then, of no little importance. When we begin to study this work which we are to do so diligently, we find that it means to keep in righteousness and to keep out evil. We are to be doorkeepers in the house of our God, and pass in and out only messengers of good. Good and evil get into the heart by means of thoughts and words. These, then, are the messengers which we are to watch. No word or thought that makes for unrighteousness must enter the heart if it is to become sound, fixed, established in the good and true.

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We must not only open our heart to the Truth, but must keep it, lay fast hold of it when we have it. Wisdom calls, "Incline thine ears unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart; write them upon the table of thine heart. Take fast hold of instruction; let her not go: keep her; for she is thy life."

When a good thought comes we are to lay right hold of it, keep it in mind, repeat it over and over, until it becomes our very own — until it is established in our heart. This seems clear and easy, but the question comes up, How are we to get rid of the evil that we allowed to get in before we were awakened to the need of keeping the heart? We pray with the Psalmist, "Create in me a clean heart, O God," and we are shown that we have much to do with the cleansing, and that it comes about through our faithful keeping. We receive into our heart the Word of Truth, and keep it there, and it does the cleansing, purifying work.

Such words as these renew the heart:

My heart is right with God.

I am pure in heart. Every desire and motive in my heart is born of the Spirit.

My heart is filled with the love of God.

I commune with mine own heart, and acquaint my heart with wisdom.

And these are the results of keeping the heart with all diligence, and making it pure, clean, wise and sound with the Word of Truth:

A sound heart is the life of the flesh. Prov. 14:30.

It shall be health to thy navel, and marrow to thy bones. Prov. 3:8.

These words of wisdom shall be "life to those that find them, and health to all their flesh." Prov. 4:22.

The tongue of the wise is health. Prov. 12:18,

The lips of the wise shall preserve them. Prov. 14:3. (Out of the abundance of the heart the mouth speaketh. Matt. 12:34.)

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CHASTENING LOVE

The newspapers have a very effective way of spreading their principles. By a means of picture-teaching, called cartoons, they express their ideas so clearly and forcibly, that at a glance the reader receives a stronger impression of those ideas than he would if they were written out in several columns of words. These pictures are not beautiful, but they bear study. When we look back of the surface representation to the idea it conveys, we often admire the broad concept the artist has of certain situations in the business or political world, and laugh at the humor of what appears outwardly hideous.

Not all picture-teaching is of this kind, but by considering these cartoons we see the more clearly that in a picture, there is the same difference between the painting or drawing, and the idea represented, that there is between the letter and the spirit of the Scriptures, or of any great work of any kind, and that which inspires it. To follow the mere letter is always misleading. We have to catch the spirit of all that we would understand. So, to get the lesson from a picture we must study as representative, the figures and all that appears.

Jesus drew wonderful word-pictures, and used them in his teaching. The most striking of these is his description of the last judgment. It has been held up for centuries as a fear-inspiring means of driving men into the church. But now we refuse to believe what has been told us about it, because knowing God to be love, we know that somewhere in this dark picture his love is revealed, and when we find it, its light will make the picture a new one to us. So we begin to look back of this scene into the Truth it represents, that we may no longer feel our hearts quake with fear as we read, but have them filled with love and thanksgiving. We shall not trouble our-

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selves with anything on the dark side, but search for Love and Truth.

In I. Cor. 11:32 we find a verse which throws a great light on this picture, "When we are judged, we are chastened of the Lord" (or Law), and here in Heb. 12:6 we are told, "Whom the Lord loveth he chasteneth." So there is love in it, after all. The next thing in our study is to inquire into the meaning of the word "chastening;" and, to understand it we must go back to principle, to law. It is the only basis for true interpretation of Scripture.

There is a law of righteousness. When we work with it all goes well with us. When we work against the law, either ignorantly or wilfully, our world gets out of order, and we suffer the effect of falling short of the Law. We are then in judgment; we are being chastened. The Law is judging us.

This seems hard until we begin to understand that the Law is Love, and its judgments are helps to bring us back into righteousness. This understanding keeps us from turning "judgment to wormwood and gall." The more loving, willing and obedient we are the easier will be our judgment experiences, for we must sooner or later conform to the Law, and resistance only prolongs the judgment.

The old thought about chastening is that it is God's will for man to suffer, and that all that can be done is to get rid of his will as far as possible by drugs or other material means, and then to bear patiently as much of that will as remains. "God's will in me is health and harmony," is the new thought, and it goes a long way toward salvation.

But until the full realization of perfection is reached, the best and most helpful interpretation of experiences on the way, is this Bible teaching about the loving judgment of the Lord. We see everything that comes to us as a lesson, showing us more plainly the Absolute, and how to make ourselves one with it.

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The more perfectly we make ourselves one with the Absolute Truth, or the law, the fewer hard experiences we will have, and each of these will have the comfort that love is in it working it all out for good; that is, helping us to lay hold of the Truth that will make us free from suffering of every kind. The good and the evil are being separated, and the evil cast out of us. Our old world, with all its works, is being burned, and we are to come forth as gold from the refiner's fire.

So the dark judgment picture becomes a source of comfort and help when the light of love shines upon it, and it is interpreted in the spirit, instead of the letter.

I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me. Ps. 119:75.

Let thy judgments help me. Ps. 119:175.

When thy judgments are in the earth; the inhabitants of the world will learn righteousness. Isa. 26:9.

True and righteous are thy judgments. Rev. 16:7.

AXIOMS OF TRUTH WITH VERIFYING BIBLE TEXTS

SARAH V. LEEDY

God is Truth.

He is the Rock, his work is perfect: for all his ways are judgment: a God of truth without iniquity, just and right is he. Deut. 32:4.

Christ is Truth.

I am the way, and the truth, and the life. John 14:6.

Spirit is Truth.

And it is the Spirit that beareth witness, because the Spirit is truth. I. John 5:6.

God's word is Truth.

Sanctify them through thy truth: thy word is truth. John 17:17.

I am the Truth.

For the truth's sake, which dwelleth with us, and shall be in us for ever. II. John 2.

I and my Father are one. John 10:30.

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God's law is the Truth.

Thy righteousness is an everlasting righteousness, and thy law is the truth. Ps. 119:142.

Truth is all there is.

Which is his body, the fulness of him that filleth all in all. Eph. 1:23.

Truth is whatsoever is.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. Heb. 11:3.

All whose works are truth. Dan. 4:37.

Truth is freedom.

And ye shall know the truth, and the truth shall make you free. John 8:32.

Truth is health.

Why art thou cast down, O, my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God. Ps. 42:11.

Truth is life.

I am the resurrection and the life. John 11:25.

Truth is supply.

But my God (who is truth) shall supply all your need according to his riches in glory by Christ Jesus. Phil. 4:19.

Truth is unchangeable.

Jesus Christ the same yesterday, and today and for ever. Heb. 13:8.

Truth is omnipotent.

And Jesus (who is truth) came and spake unto them, saying, All power is given unto me in heaven and in earth. Matt. 28:18.

Truth is omnipresent.

And lo, I am with you alway, even unto the end of the world. Matt. 28:20.

Truth is omniscient.

For if our heart condemn us, God is greater than our heart, and knoweth all things. I. John 3:20.

Truth is satisfying.

I shall be satisfied, when I awake, with thy likeness. Ps. 17:15.

Truth is everlasting.

For the truth's sake, which dwelleth with us, and shall be in us for ever. II. John 2.

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KANSAS CITY MID-WEEK MEETINGS

July 29, 1908.

LED BY MRS. FYKE

Silent Thought; "I now fold myself round with peace, love, power and plenty."

I want to talk to you of the peace and love that have come to me since I have been meeting with you. My life has been made peaceful and happy by living such affirmations as we hold here. I send forth my best thoughts for humanity, and in return receive untold blessings. With the rising of the sun I say:

"Glory to God in the highest; peace and prosperity on earth; good will to men. The world needs love, I send mine forth freely, in the name of Christ;" and in exchange for the goodness that goes out, all goodness comes to me.

Power and plenty are ours through praising and blessing. I have had some remarkable demonstrations of power, and I know it is because I praise and bless, and have such faith. It is easy to radiate sweet peace and love, and therein lies the key to power and plenty. We are blessed in giving good gifts, and through giving, the soul opens itself to receive.

The blessing of the Lord is upon us; we are at peace.

Mrs. Quigley: This thought of peace seems to be just the right one for today. Sometimes my friends have asked for some helpful word to say in certain conditions, and I have said take: "Peace, be still."

Mrs. Croft: It is said that all things move in a circle, and Mrs. Fyke has given us a wonderful circle. She starts out with Peace. We all know how blessed we are when we have peace in our hearts, and when we can give peace to another. Then the next step: From the top of the circle comes Love. If we feel love to all, that love measures back to us again.

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Then comes Power, and it has its foundation in love. Then would follow Plenty, for we have gotten hold of the secret which brings plenty to us. Peace, Love, Power, Plenty.

Mrs. Fyke: The first thing that I received in this building was Peace, and it is a great help to me to carry that peace to the world.

Mrs. Davis: It seems to me the most precious gift we have is perfect Peace, and then we have Power, and all can have Peace and Power.

Song — "The Spirit of Peace is Here."

Mrs. Fillmore: We speak absolute truth when we say "The Spirit of Peace is here." God is Peace and there is no place or spot where God is not. So of a truth the Spirit of Peace is here, and whosoever will, let him partake of the Spirit of Peace freely, for the Christ is saying, "My peace I give unto you; not as the world giveth, give I unto you. Peace; Peace."

"The world gives and takes away, but I give the abiding peace — the substance of your soul," promises the Christ-Spirit."

August 12, 1908.

LED BY MRS. FLOWER

Our subject for today is "Love and Unity."

As we approach this beautiful temple we see before us the word "Unity" over the door. As we enter we see the word "Love" over the platform.

Unity means oneness, or being one. Love means devotion and good will to one another. Are we living demonstrations of what these words mean? To let our light shine before the world, we must live up to, and make these words a part of ourselves so it can be said of us, as it was of Christ's followers, "Behold how these people love one another." In John 13:35, Jesus says, "By this shall

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all men know that ye are my disciples, if ye love one another." "United we stand, divided we fall;" is the motto of our country. "In unity there is strength" is an undisputed saying.

We see in all nature this unity. Think what would happen if the stars were out of harmony, and were pulling against one another, not obedient to the divine unity of the heavens. As we study and read science and gain intellectual knowledge which, without spiritual understanding, falls short of demonstration, let us not forget the golden rule, "Do unto others as ye would that men should do to you."

This to me means, we must not think, speak nor act to another in a way we would not desire that one to speak, think or act toward us, not alone for fear of the law of sowing or reaping, but because we love to follow the Christ-way. It is said that "all the world loves a lover," so if we are all lovers, the world will see our love to one another, for we cannot help radiating it. Like attracts like, so we bring to our environment, Love, Unity and Peace and so help in thought, word and deed the whole world, thereby glorifying the Christ by standing in love and unity of purpose, even as Jesus, our Elder Brother, did.

We will then accomplish much more than if we were going here and there seeking different teachings and doctrines, however good they may be, for as it is said, "He who follows two hares is sure to catch neither." We have here in Unity that explanation of Christ's teaching that has brought us from poverty of mind and purse to plenty and wisdom; from sickness and despair, to health and happiness; and last, but not least, from carnivorous to herbivorous diet.

So we are not only taught, but in true Missouri spirit, are "shown" that Christ is our physician, supply and guide. The higher we ascend in the scale of spiritual evolution, the deeper and stronger do we find Love implanted in each other. If a brother or sister

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does something to offend or cause inharmony to us we remember

"Things are not what they seem."

Jesus said, "Judge not according to appearances." We will love and bless and forget offenses as little children around a mother's knee, play as if nothing had happened, and from a seeming enemy make a lasting friend.

What we see in others that we dislike, we may be sure we have need to root out of ourselves. We should listen to our teachers, and not only love them, but try to keep their saying. As Jesus said, "If ye love me, keep my sayings." We should not look at the personality of the teacher, but the sayings or truths he is teaching and apply them to ourselves. Whitman says, "He most honors me who forgets the teacher."

Let us stand together in greater unity than ever before, with more love for one another and more integrity of purpose, thereby glorifying the Christ and establishing the Kingdom of Heaven here and now.

EMILY SOPHIA CHANDLER, *Secretary.*

A man should learn to detect and watch the gleam of light which flashes across his mind from within, more than the luster of the firmament of bards and of sages. Yet he dismisses without notice his thought, because it is his. In every work of genius we recognize our own rejected thoughts; they come back to us with a certain alienated majesty.—*Emerson.*

Society is a joint stock company in which the members agree for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs.—*Emerson.*

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GIVING AND RECEIVING

BY CHARLES FILLMORE

Give, and it shall be given unto you: good measure pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.— Luke 6:38.

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.— II. Cor. 9:6-8.

The doctrine of Jesus Christ stands out prominently in its practical application in all the affairs of life. It is not alone a religion, in the limited aspect in which that word is used, but a rule of living, doing, thinking, being. Men have not sounded the depths of this most simple guide to success in matters practical as well as ethical. They have separated the religious from the ethical, and the ethical from the common things of bread-winning. These have been classified, and each put in different compartments in the mind, and consequently acted out in the living as separated one from the other. This has led to Sunday religion and week-day license. It has not seemed practical to take the doctrine of Jesus Christ into our counting-houses and market-houses, and apply in dollars and cents and pounds and measures the rule, "Give, and it shall be given unto you," etc.

Business men, and even ministers, tell us that this doctrine is not applicable to our civilization; that we have established customs, commercial, governmental and social, that will not admit of such altruistic methods as those advocated and practiced by Jesus and his apostles. If this be true, either drop the customs or cease claiming to be followers of Jesus.

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But it is not true that men cannot apply the doctrine of Jesus to every department of life. It would be a shallow doctrine that would not float the affairs of our civilization successfully, and we know that Jesus Christ put forth no such puny stream.

Why, then, are we not more successful in making this doctrine a practical standard and guide in our daily affairs? Simply because we have not understood the law upon which it is based. We have not gone into it deep enough. We have thought that we understood, when we had but a faint inkling. "Do you look on things of the outward appearance?" asked Paul, and Jesus warned us to "judge not according to the appearance." That is, do not arrive at a conclusion until you have gone deep into causes and underlying laws. The things we see outwardly are the effects that have arisen from causes not visible to the senses. There is an inner and an outer to everything — a mental and a material condition pervades the whole universe. Man slides up and down the gamut from cause to effect at will. The whole race may slide into effect almost unconsciously, and men so identify the senses with it as to lose sight of cause for thousands upon thousands of years. Then comes an awakening, and the introduction into their consciousness of the cause side of existence; for example, as set forth in the doctrine of Jesus Christ. But men do not all at once grasp the great truth that there is a spiritual and a material identity to everything; they cling to that which has been most visible to them. In this instance it is the material side of existence, and they are loth to let go of it as all in all. They have even taken the letter, or appearance side, of Jesus Christ's doctrine, and materialized it to fit their sensual customs. That is why it has not purified commerce, government and society. But it must be made spiritually operative in those departments, and it will easily do the work desired when its mental side is studied

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and understood and applied from the spiritual viewpoint.

In no department of our practical life is there greater need of reform than in finances. Money has been manipulated by greed until greed itself is sick, and secretly asks for a panacea. But it does not look to the religion of Jesus Christ for this panacea. In fact, that is the very last place it would seek for aid, because the popular advocates of that doctrine have become financial dependents themselves, and have no remedy to offer — not understanding the power of their own religion. But a permanent remedy will never be found outside the practical application of the mental laws upon which the doctrine of Jesus Christ rests.

All true reforms begins with the individual. It is the right relation of the units in a problem that insures its accuracy. This is where Jesus began his reform. He did not clamor for legislation to control men and guide their actions. "He called his disciples unto him," and it was through them individually that he instituted that reform which has as its basis an appeal to the intelligence and inherent goodness in every one. "Go ye into all the world and preach the gospel to every creature."

Since men have begun to learn definitely about the dynamic effect of thought, and how ideas set up vibrations in the universal ether, they are seeing more and more the wisdom of Jesus Christ's reform. They are beginning to understand that there is one undeviating law of mind action, and that all thinking and all speaking is amenable to it. Thus when Jesus said, "By thy words shalt thou be justified, and by thy words shalt thou be condemned," he apprehended the power of thoughts and words to bring results in accordance with the ideas back of them.

Everything that appears in the whole universe had its origin in mind. Mind evolves ideas, and ideas

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GOD
in the midst of
me is mighty
to quicken,
to renew, to
strengthen,
to vitalize,
to heal, and
to make me
whole in
every part.

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express themselves through thoughts and words. Understanding the permanent place in existence of ideas, and their power to perpetually evolve thoughts and words, we see how futile any reform is that does not take them into consideration. This is why legislation and external rules of action are so tranisent and weak as real reformers. Ideas generate thought-currents as a fire under a boiler generates steam. The idea is a most important factor in every act, and must be given first place in every true and lasting reform movement. Men formulate thoughts — thoughts that move the world, so to the *ideas* of men must we direct our attention, if we would bring about results of permanent character.

Ideas are centers of consciousness, have the positive and negative pole, and generate thought-forms of every conceivable kind. Hence a man's body, his intelligence, his health, his finances; in fact, everything about him, are derived from the ideas he holds in mind. Then the permanent reformers of the world are those who deal with the ideas of the people; leaving these ideas to work themselves out under the law.

As metaphysicians and followers in the footsteps of Jesus Christ, we have found that certain ideas in the minds of the people are causing widespread misery, disease and death. We have also found that those ideas can be dissolved, or transformed, and the whole man made over through his conscious volition. Paul understood this process, and said, "Be ye transformed by the renewing of your mind."

One of the most destructive ideas that men exercise is that form of selfishness denominated avarice, covetousness, money-getting, the desire to possess those things of this world which will bring financial gain. This idea threatens to seriously disturb the civilization of the whole race. Men and women are letting the idea of money-getting generate its cold currents in their souls until it shuts out the sunlight

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of love, and even life. It grips their arms and legs, and they shrivel up with paralysis. It sends its tremulous currents of fear of loss or lack to the stomach, and they starve with plenty at hand. With its hot desire to possess, it fills the body with fever, and when failure and loss come uppermost, the reaction causes a wild whirl of insanity to surge through the brain.

The remedy for this, as well as all the ills that flesh is heir to, lies in conformity to Divine Law as revealed by Jesus Christ, and carried out by his true followers. They "were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common." (Acts 4:32) Many true Christians have observed this righteous law, and sought to conform to it in community life where "all things were had in common." But this has not always been successful, because there was not sufficient recognition of the mental realm and the discipline of ideas. So long as the idea of covetousness inheres in the human mind as a dominant, generating factor, there can be no success in community life. There must be an elimination of that adversary on the mental plane first, then the next step is safe.

So, as metaphysicians, we are all over the country preparing ourselves for the Great Colony, which Jesus Christ is to set up here, by eliminating this selfish idea from our minds, along with many others whose discordant vibrations produce inharmony in our members. As a step in this direction, we are gradually introducing the "freewill offering" plan for service, instead of the world's commercial standard. We are striving to educate people on this question of giving and receiving, and show them that there is a Divine Law of equilibrium in matters financial, corresponding to the balance, poise and equilibrium that holds the suns and planets in space. In

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order to do this successfully we must have the loving co-operation of every one to whom we minister. This Law that will adjust with harmony and equity all the affairs of men is based upon Love and Justice. These are mighty powers in the spiritual world, and all things must finally fall under their sway, because even a few men and women of right motive can, through pure thinking and just acting, introduce them into the race consciousness, and thus pave the way for their universal adoption. This movement has already begun, and every reader of this is asked to give it impetus by resolving to be just without compulsion.

Thought-currents constitute the race consciousness, and form the dominant beliefs of all the people, except those who have risen above them, and become independent thinkers. So this reform must be carried out by individuals who resolve to think and act in the Jesus Christ way.

Then to begin: Dedicate yourself in spirit to the ministry of Jesus Christ and resolve to carry forward his good work. Deny daily in the silence of your "inner closet" the beliefs in avarice and covetousness, and affirm vehemently the universal sway of Divine Love and Justice. Make the idea of exact justice and equity between man and man the one theme in all you think and do. Never for a moment allow yourself to scheme to get the better of your fellow in a trade or bargain. Hold steadily that the law of exact Justice is working in and through you, and that you are supplied with everything necessary to fulfill all of its requirements. Give value received for everything that you get. Demand the same for everything that you give, but do not try to enforce it in external ways. Hold yourself as Spirit working with spiritual forces, which are powerful beyond all estimate. Do not plan to lay up for the future — let the future take care of itself.

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Hold steadily in thought the omnipresence of Universal Supply, its perfect equilibrium and swift action infilling every place of apparent lack. If you have been in the habit of hoarding and studying economy, change your thought currents to generosity. Practice giving, even though it be in a small way. Give in love — give when you cannot see any possibility of return. Give your real substance, the substance of the heart, with every possible token, whether it be money or what not. That is, through the power of your Word bless and spiritually multiply everything that you give. See yourself as the steward of God handing out his inexhaustible supplies. In this manner you set in motion mental forces that eventually bring large results into visibility. Jesus called his disciples' attention to this when he commented on the widow's two mites — the all of her living. It was large in her eyes, and a sacrifice, hence Jesus said she gave more than all the others. So it has proven, for all down the centuries has come the example of the "widow's mite," and it has been an incentive that has gathered untold wealth to the furtherance of good.

It is the "cheerful giver" that God loves, because the mind is open, and there is free flow of that pure substance of Being which balances all things.

Never give with the idea that you are bestowing charity. The idea of charity has infested the race-consciousness and made a whole army of dependents. Do all in your power to annul this error. There is no such thing as charity, as popularly understood. Everything belongs to God, and all His children are equally entitled to it. Because one has a surplus and gives to another who has lack, does not make one a benefactor and the other a dependent. He who has the abundance is but the steward of God equalizing His surplus. Ask for Divine Wisdom in giving, and it will become a joy to both yourself and the recipient.

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As teachers and healers in the Jesus Christ way we are, like him, receiving only freewill offerings for our ministry to the people.

The majority of those who ask our help recognize the law of giving and receiving and respond with their tithes in just measure; but there is quite a number who may be classed as uneducated. First, those who are in bondage to the idea of avarice, and second, those who are in bondage to the idea of charity. These both are mentally diseased and need education and treatment for these mental limitations. The avaricious are the greatest in bodily suffering and the most difficult to heal, because of their mental bias, which is to get everything just as cheaply as possible, the kingdom of heaven included. These have to be educated to be just because it is right. They have to learn to "let go" of acquisitiveness, and affirm generosity. This they will do readily in the mental drill, but when it comes to letting go of the money symbol they are not so alert. But silent treatments, supplemented with oral or written instruction, will almost always prevail. A man who came under our ministry was financially so grasping that the cords of his right arm became drawn so that his hand was at times spasmodically closed beyond his will to open. Another from the same cause had his right arm paralyzed. These are examples of the power of the covetous idea over the body. The salvation of such is to learn to give through love — freely and without compulsion.

Some metaphysicians seek to cure their patients of avarice by charging them a good round price for treatments. By the same rule the doctor, the grocer and the clothier have been administering similar remedies, and we are all being healed every time we have to pay exorbitantly for any service! This cure has become so popular that thousands have gone into metaphysical healing as a business, and a great industry is being built up with the commercial idea

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just as cold and calculating, just as hard and unyielding as it is in the ranks of the money changers of mammon.

But we seek a "more excellent way," a way more in harmony with Divine Law, which is that the heart and not the head shall rule in giving and receiving.

We who are inaugurating this method are meeting with some criticism and opposition from those who hold that the strictly commercial method of charging a definite price is the only legitimate way. They accuse us of fostering poverty and charity, and of keeping alive in their iniquity that large class of people who are striving to get something for nothing.

Our reply to these criticims is that we are pursuing the only course that will effectually eradicate these erroneous states of consciousness in the people and bring them into understanding of the spiritual law of giving and receiving through love

Some of those to whom we minister get the idea that we wish to help them and require nothing from them in return. This is far from the truth. We do not advocate anything of the kind. Our position is that every one should give as he receives — in fact, that it is only through giving that he can receive. Until the heart is opened up and the spirit quickened at the center there is no permanent healing. We do not believe in charity or practice it. We believe that everyone can render value received for everything he gets. We aim to show financial paupers that they can give something in return for the good that has been done them. It may be to pass the True Word to some other needy soul, or to merely lift up their voices in thanksgiving and praising, where before they were dumb. We recognize the necessity of some action of the mammon-bound mentality. It must be made to "let go" somewhere before it can receive the light and power of the Spirit. Mammon has in his clutches both the financially rich

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and poor, and both need the same sort of educating. One is bound by the idea of excess of money and the other by the idea of the lack of money. These ideas are both mental, and they quarrel continually in the race mind. The Divine-Man must have dominion over these ideas, and this he acquires by eliminating from his mentality both of them.

A great many metaphysicians in this day are eliminating the idea of poverty and putting in its place the idea of riches, assuming that riches are of Divine order. It is true that those who seek God diligently and conform to His law shall have every need supplied, but the admonition of the Master is, seek first the kingdom of God and his righteousness, then "all these things shall be added unto you."

Herein we see the wisdom of Jesus. He saw that bondage to one kind of an idea was just as bad as to another kind. That to acquire abundance of things through the manipulation of thought-currents, and still be slave to the desire for those things, was even worse than poverty. "How hardly shall they that have riches enter into the Kingdom of God!"

The spiritual man masters both the ideas of riches and poverty. And he shall never be master of the idea of riches until he can say to it, "I can be happy and contented without the things which you bring to men in this world." Nor can he master the idea of poverty until he is able to say to it, "You have no terrors for me."

So our ministry is to bring men and women to this place of true and lasting dominion, where they shall be superior to both riches and poverty. This we shall do by showing them that they are spiritual beings; that they live in a spiritual world here and now, and that through an apprehension of their true being, and its relation to God, this dominion is to be brought about.

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One of the vital central facts in this relation between God and man is the idea and its power of building thought structures. Every man is a king ruling his subjects — those subjects are the ideas existing in his mind. These ideas are as varied and have as many phases of character as the inhabitants of an empire. But they can all be brought into subjection through the I AM power of the ruler of that kingdom.

In your domain may be colonies of alien ideas, like the Philistines, Canaanites and other foreign tribes, which the children of Israel found in the Promised Land when they sought to take possession of it. The story of the children of Israel gaining possession of that land is a symbolical representation of the experience of everyone who seeks to reclaim his own consciousness in the name of the Lord. We find that the Hebrew meaning of Canaanite is "merchant or trader;" in other words, that set of ideas in the mind of every one which has to do with commercial traffic. Study the experiences of the children of Israel (spiritual ideas) with the Canaanites, and you will get valuable hints how to handle and subdue your own money-getting proclivities.

You may be avaricious and stingy to a degree that the very blood in your body is being dried up and your nerves shaking and palsied with the fear of future poverty. If so, a new set of ideas must be made active in your domain. Commence at once to "let go" of your all-consuming ideas of gain. Think about generosity and commence to be generous. "It is more blessed to give than to receive." You can prove the truth of this, and be blessed with a new influx of life and health by giving.

On the other hand, you may be poor; you may have cultivated the idea of small things financially. You believe that you cannot give because your income is so limited. Your remedy is to cultivate ideas of

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abundant supply. Claim God as your inexhaustible support, and that all things are yours. But in order to set in motion the dammed-up current of your thoughts you must also begin to give. Give pennies to begin with, but give them in the name of your opulent God. Say with your heart's love as you send them forth, "The love of God through me multiplies you." Man's consciousness is like a stream flowing through a land. If he dams up the mouth, it settles back into the low places and becomes stagnant. The quick way to purify it is to not only let in the flood from above, but also to open the dam below. Many people try to demonstrate God as their supply by repeated affirmations of the now present abundance, forgetting at the same time to deny or "let go" of the idea of lack by beginning to give. It is not the amount you give as measured by the standards of this world that counts, but the good will that you send forth with your gift, "for God loveth a cheerful giver."

WHOSO would be a man must be a nonconformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of our own mind. Absolve you to yourself, and you shall have the suffrage of the world. I remember an answer which when quite young I was prompted to make to a valued advisor who was wont to importune me with the dear old doctries of the church. On my saying, What have I to do with the sacredness of traditions, if I live wholly from within? My friend suggested, "But these impulses may be from below, not from above." I replied, "They do not seem to me to be such; but if I am the devil's child, I will live then from the devil." No law can be sacred to me but that of my nature. Good and bad are but names very readily transferable to that or this. I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions.—*Emerson.*

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"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

IT is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock, in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This Society has been in existence about eighteen years, and has over 16,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 p. m., your local time. The Spirit will adjust geographical differences.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, $1.00; paper, 50 cents.

UNITY is published monthly, and contains a large amount of instruction. The price of it is $1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of $1.35 for both.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble, in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep this in mind, and do not send messages to the two departments in one letter. By complying with this request you will avoid delay in receiving answers to your letters, and will also lighten our work.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Address,

SOCIETY OF SILENT UNITY,
UNITY BUILDING, 913-915 TRACY AVENUE,
KANSAS CITY, MISSOURI.

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CLASS THOUGHT

SEPTEMBER 20TH TO OCTOBER 20TH

[Held daily at 9 p. m.]

God in the midst of me is mighty to quicken, to renew, to strengthen, to vitalize, to heal and to make me whole in every part.

PROSPERITY THOUGHT

[Held daily at 12 m.]

Whatsoever he doeth shall prosper.

THE PROSPERITY LAW

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.—Ps. 1:1, 2, 3.

The promise, "Whatsoever he doeth shall prosper," is based upon certain conditions. The law of the Lord must be lived up to. A "sinner" is one who falls short of the law; consequently the first verse is a warning against any association with that state of mind which fails to appreciate and observe the righteous law. "The counsel of the ungodly" is the advice of the worldly-minded as to prosperity and how to attain it. The worldly wise scorn the simple faith-methods of spiritual prosperity demonstrations.

One who understands how easy it is to demonstrate support and supply through the Divine Law takes a real pleasure, even delight, in proving it. The pivotal point in this proving is establishing the understanding in the Truth. The "meditation" should be literally day and night; that is, there should be an abiding, continuous faith in the one Source of Supply.

A tree represents enduring life; some trees are thousands of years old. Waters represent active life. When these are combined in the consciousness everything that man does prospers.

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WORK OF THE SILENT UNITY SOCIETY

The absent healing and correspondence department of our work is seldom mentioned in these columns but it is none the less important. A dozen people give their entire efforts to this part of the work, and have set apart a large room in the Unity Building, where no one enters but those who are dedicated to the ministry. Here the power of the Omnipresent One is realized until its presence fills the room and goes forth with every word that is there thought, written or spoken.

The correspondence of this Silent Unity Department is strictly private, but many letters testify to the healing, spiritualizing and comforting effects of the ministry, and we sometimes publish extracts from them, giving no names. The following specimens breathe the true spirit of thankfulness that indicates the illuminated soul:

Here is a little history of my progress since the Society has had my name for treatment. The first few nights there was a noticeable quieting of nerves, a sweet calm peace and power to sleep. On the night of the 24th one hour in the Silence was given me — such an hour! when again and again were showered upon me such rich warm waves of exquisite completeness in Jesus Christ that heaven was there and then. Earth can never be the same again after the harmony of that hour.

Saturday night my eyes began to give out miserably — the promise of a heavy attack of nausea. I came to my room, closed my eyes; in a few minutes I raised them and the vision was normal. After I got over the surprise of my sudden release from that miserable experience, I decided that it wasn't necessary to nurse myself any longer; that the Power which released me was strong enough to cure me completely of any after effects, and I took the car and went down to the shore where the children had gone. Of course there were no bad effects. It usually takes me three days to overcome the effects of an attack such as that promised to be. On the night of the 29th the "quickening, peace-giving, healing power of the Spirit was upon me and its vivifying, cleansing presence filled and thrilled through every vein and nerve." Since then

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it has come again and again. For three nights I have felt its Holy Presence for hours. Who wants sleep or craves it in such a Presence? Usually the loss of two hours sleep at night has thrown me out for the next day, but such hours are better than sleep. This I know, that my health is assured and that my body is waking up to the knowledge of this mighty indwelling healing power, and will some day manifest perfect, radiant health. And I know, too, that my eyes, though I have never used them both together, either for reading or far distant objects, must respond in perfect vision. I have come during the last ten days to the realm of Spirit realization — only to its edges, I know; but I do know now the truth of Christ's words, "At that day ye shall know that I am in my Father and ye in me and I in you." Some of UNITY's teachings that I used to consider extreme, I now understand. On Monday of last week the Society's letter came to me. Please accept my grateful thanks for that letter. The thought enclosed in it is becoming more real to me every day. I am so glad for the word "poised." Poise is something I have always lacked.

I have slipped from under the weight of ten years in as many days and my vision of the future — it has changed. I have actually caught myself running down stairs and my back must be new; it is so unlike the one I've known so long. And I have laughed; funny things have happened as they never did before.

I went last Sunday and yesterday to church without a bit of fear, which has not happened since my illness. I have been so nearly carried out a couple of times from public places with nervous indigestion that church-going for a long time has been an unpleasant ordeal. Indeed, I haven't been fit to go very often. I wrote out some Red Leaf sentences in the back of my Prayer Book last Sunday and its orthodox covers are still firm.

And the conditions which have crushed me down so long? Need I say that they are behind me and in the clear sunlight; where I now stand I can see the beginning of their end?

Have we withered and agonized?
Why else was the pause prolonged but that the singing might issue hence?
Why rushed the discords in, but that harmony should be prized?"
— 1001.

I rejoice to tell you that the night I telegraphed you I slept all night. I mean that, although I woke up three times, I did not choke and strangle, and I got to sleep inside of an hour, the first night's rest for three weeks. How I did praise God and bless you, dear friends. Since then I have not done so well, but Oh, I am so much better and not terrified for fear I will not get my breath; am not so nervous either. Neuralgia all gone. Your letters are

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so comforting and I am trying to realize the truth of the statements given. I thank you very much for your kind efforts and hope soon to report all well.— 1002.

When I first began reading your UNITY, I was large and getting larger all the time. I weighed 250 pounds, but since taking your treatments am getting better shape and form. Now I weigh 175 pounds. I have been holding the last treatment you sent me. I think I am well now. I thank you for it. I do not feel as if I could get along without UNITY.— 1003.

I rejoice to say that I have only good to report this month. A brother who did not know that I needed anything, sent me a present of fifty dollars, which paid two-thirds of my debt, and a friend asked me to let her lend me fifty dollars — and as I am earning enough to pay my present expenses I am prosperous indeed.

I was greatly troubled when I last wrote you, but from the time my letter reached you I felt a peace and trust that has never left me. You letter and the affirmations are most beautiful, and, in spite of some severe trials, this month has been the happiest of my life — for, thanks be to God and to you, faith and understanding and love are growing in me day by day — my old habits of thought are dropping away from me, and I feel myself being transformed by the renewing of my mind. It is my ambition to be able to use either my mind or body for at least eighteen hours a day. I rise at 4:30 and go into the silence from 5:30 to 6:30, and again at noon for half an hour, and wish to cencentrate from 9 to 10 o'clock in the evening but am usually so sleepy by 8:30 that I do not accomplish much. But I have been concentrating on the six centers spoken of by Mr. Fillmore in "Blessing," (in the morning), with wonderful results, and I hope soon to stay awake as long as I like. After an unusually active day on Friday I woke yesterday morning with what is called a "lazy heart." It was an effort to lift my hand, or to speak. It usually takes several days of rest to recover from such an attack, but I rose at the usual time and tried to concentrate. It seemed impossible to fix my mind on anything, so after half an hour I put the Red Leaf over my heart and sat down to read the last UNITY, which had come the night before, and by the time I had read "Faith" and "Christ' Life and Light," and "Enduring Words," (Mr. Fillmore's words are in truth living, healing words, blessing wherever they go), I felt so much better that I went to work, and did as much as usual yesterday, and today feel almost as well as ever. This demonstration gives me great hope, for my heart is my weakest point physically. I know that, through God, it was your help that made it possible

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to me, I wish I could express the least part of the praise and gratitude and joy I feel for all that you have been the means of bringing into my life. Dear friends, how can I thank God and you enough?

I earnestly wish that I might go out to Kansas City and take a course of lessons with Mr. and Mrs. Fillmore. There is so much that I try to understand, but I have a growing trust and joy in "the Christ within," and know that I *am* being led to that which is for my highest good.— 1004.

I wrote you about July 28th, out of the fullness of a thankful heart, to tell you how wonderfully little B — had improved. He is like a different child and I am so thankful and happy about it. I also enclosed a thank offering of ten dollars, and a sweet realization of the Divine presence is constantly with me.—1005.

I enclose a love-offering, $10.00, and a little later I will send more. I cannot tell you how grateful I am for the miracle that God hath wrought. How grand it is to be the instrument of God for such work as you are doing. I am not only cured of the acute attack of stomach trouble, but I am healed of the ailment I have had all my life. All these years I have had a belief in a weak stomach, and that I could not eat certain foods. Since I came home I have eaten almost all those foods, and eaten them abundantly, and they do not hurt me. It is such a relief and a positive joy to think I can go forth in my work this year and not have to be dainty and careful about what I eat when I am a guest in the house of strangers.

The thought that comes to me in regard to this is, that God is my strength, and the supply is infinite, and I can draw upon it for all that I need to digest my food and do my speaking and everything else that the Spirit prepares for me to do, How strange it is that I ever should have thought that God couldn't supply me enough life-force to keep my brain going and still have enough to eat. And I feel so free in this thought that I shall now be able to keep up my physical strength which always was down so badly the later half of the year, because I believed I couldn't digest, and therefore did not eat. I am getting plump and very healthy looking and feel fine. It has been a great ambition of mine to be the very picture of health, and I am surely attaining it.

I think, perhaps, I do not need any more treatments, for I am realizing that I am perfectly whole. With much affection and deep gratitude, I am most sincerely yours.—1006.

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(*Text from the American Revised Edition.*)

Lesson 12. September 20.

REVIEW

GOLDEN TEXT— *And David perceived that Jehovah had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.*— II. Samuel 5:12.

LESSON I.— *Israel Asks for a King.*

A thought of willful rulership begins to assert itself in consciousness.

LESSON II.—*Saul Chosen King.*

The will rules instead of good judgment.

LESSON III. *Samuel Warns Saul and his People.*

Good judgment sees the danger of acting without divine guidance.

LESSON IV.— *Saul Rejected by the Lord.*

Retention of adverse thoughts leads to alienation of consciousness from God.

LESSON V.— *David Anointed at Bethlehem.*

A new ruling center necessary in order to preserve the kingdom.

LESSON VI.— *David and Goliath.*

A smooth word, sent forth in love, destroys the most fomidable appearing error.

LESSON VII.— *Saul Tries to Kill David.*

The head is jealous of the power of love and would destroy it.

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LESSON VIII.— *Friendship of David and Jonathan.*

The unity of head and heart, Love and Wisdom, is maintained by thought-substance, called Jonathan.

LESSON IX.— *David Spares Saul's Life.*

Love is always constructive, and avoids all thoughts that destroy.

LESSON X.— *Saul and Jonathan Slain in Battle.*

All states of consciousness out of harmony with Divine Law must finally disappear.

LESSON XI.— *David made King Over Judah and Israel.*

David went up to Hebron with his two wives. Love rules both within and without.

Lesson 13. September 27.

TEMPERANCE LESSON — Isaiah 5:11-23.

11 Woe unto them that rise up early in the morning that they may follow strong drink; that tarry late into the night, till wine inflame them!

12 And the harp and the lute, the tabret and the pipe, and wine, are *in* their feasts: but they regard not the work of Jehovah, neither have they considered the operation of his hands.

13 Therefore my people are gone into captivity, for lack of knowledge: and their honourable men are famished, and their multitude are parched with thirst.

14 Therefore Sheol hath enlarged her desire, and opened her mouth without measure: and their glory and their multitude, and their pomp, and he that rejoiceth among them descend *into it*.

15 And the mean man is bowed down, and the great man is humbled, and the eyes of the lofty are humbled.

16 But Jehovah of hosts is exalted in judgment, and God the Holy One is sanctified in righteousness.

17 Then shall the lambs feed as in their pasture, and the waste places of the fat ones shall wanderers eat.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

19 That say, Let them make speed, let them hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto them that are wise in their own eyes, and prudent in their own sight!

22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

23 That justify the wicked for a reward, and take away the righteousness of the righteous from him!

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GOLDEN TEXT — *Wine is a mocker, strong drink a brawler.*—Prov. 20:1.

Is desire evil?

No; all desire is good.

Is the desire for intoxicants good?

The desire is good and should not be repressed; the error is in its satisfaction. Set right the satisfaction by pointing out the lawful way, and withdrawing condemnation from desire.

How do metaphysicians heal those who have become slaves to false appetite?

First by establishing the understanding that the all-pervading Mind is absolutely present as a satisfying food and drink; then mentally and silently denying the power of appetite to master the man of dominion.

Does food have any influence in producing a desire for stimulants?

Yes; meat makes a ferment in the stomach that calls for drink. It is said there never was a vegetarian drunkard, and that the desire for drink gradually leaves those who adopt a meatless diet.

If a vegetarian diet will cure drunkeness, what is the use of treating metaphysically?

The metaphysical treatments clarify the mind, and false appetites of all kinds drop away. When man realizes his spiritual nature he naturally desires to be spiritual in everything. If he has killed God's creatures that he may live, he considers the righteousness of such conduct. He sees it does not chord with peace and love, and that the destruction of life, to which he is a party, must eventually react upon him. Those who live by the sword die by the sword, so those who live on life that has been destroyed will have their lives dissipated in like manner. This result naturally follows the broken law of Nature, and the only way of escape is to respect the right of every creature to that same "life, liberty and the pursuit of happiness," which man possesses.

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Lesson 1. October 4.

DAVID BRINGS THE ARK TO JERUSALEM — II. Samuel 6.

Print 1-12

1 And David again gathered together all the chosen men of Israel, thirty thousand.

2 And David arose, and went with all the people that were with him, from Baale Judah, to bring up from thence the ark of God, which is called by the Name, even the name of Jehovah of hosts that sitteth *above* the cherubim.

3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in the hill: and Uzzah and Ahio, the sons of Abinadab, drove the new cart.

4 And they brought it out of the house of Abinadab, which was in the hill, with the ark of God: and Ahio went before the ark.

5 And David and all the house of Israel played before Jehovah with all manner of *instruments made of* fir wood, and with harps, and with psalteries, and with timbrels, and with castanets, and with cymbals.

6 And when they came to the threshing-floor of Nacon, Uzzah put forth *his hand* to the ark of God, and took hold of it: for the oxen stumbled.

7 And the anger of Jehovah was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.

8 And David was displeased because Jehovah had broken forth upon Uzzah: and he called that place Perez-uzzah, unto this day.

9 And David was afraid of Jehovah that day; and he said, How shall the ark of Jehovah come unto me?

10 So David would not remove the ark of Jehovah unto him into the city of David; but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of Jehovah remained in the house of Obed-edom the Gittite three months: and Jehovah blessed Obed-edom, and all his house.

12 And it was told king David, saying, Jehovah hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. And David went and brought up the ark of God from the house of Obed-edom into the city of David with joy.

GOLDEN TEXT — *Enter into his gates with thanksgiving, and into his courts with praise.*— Psalm 100:4.

The Ark of the Covenant represents the original spark of divinity in man's being. It is a covenant, or agreement, of the Father with the Son that he shall inherit all that the Father has. "All things whatsoever the Father hath are mine." (John 16:15).

This original spiritual spark is a very sacred, holy thing, because upon its development depends man's

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immortality. It is represented as occupying the most holy place in the temple and being protected and cared for with great devotion.

All that man is has been brought forth from this central spiritual spark, yet in its evolution the consciousness often neglects it and ignores its very existence. The attention is taken up with the things of sense to the utter exclusion of Spirit.

David rested from his wars, having conquered the Philistines and other aliens in his dominion, and began giving attention to things spiritual. When the mind is turbulent and contentious, the Spirit is not in evidence, but when peace is restored the thoughts tend to God. So the Ark of the Covenant is brought from the house of Abinadab, "in the hill," or superconsciousness. Abinadab means "the father of liberality," representing the realm of unlimited mind.

When the Spirit is again brought to consciousness there is joy and gladness, and music fills the soul. But in its moving from place to place it comes in contact with states of consciousness out of harmony with divine law. The threshing floor of Nacon represents such a place in which *destruction* rules. Nacon means *destruction*, and the symbology is further strengthened by reference to the threshing floor.

Uzzah means *human strength*. When the oxen, representing divine-natural strength, "stumbled," the effort from the human side to steady the Spirit met with a quick reaction from the Law. This is in the narrative "the anger of the Lord," to bring out forcibly the resistance of the Spirit to mortal intervention. When a thing is put in the hands of the Spirit, it should not be touched by mortal thought. Put your entire trust in the Lord and he will bring it to pass.

When man allows the mortal part of himself to act in place of the spiritual, and is defeated, he often rebels, is "displeased." He cannot see why strength

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of muscle is not just as good as strength of Spirit, and in his confusion he says, "How shall the ark of the Lord come unto me?"

David put the Spirit aside until he heard of the blessings it was bringing to Obed-edom (life) when he went and brought it to the city of David with joy. The "city of David" is Jerusalem, the great central brain back of the heart. From this point the Spirit sends its radiance to all parts of the body.

Lesson 2. October 11.

GOD'S PROMISE TO DAVID.—I. Chronicles 17.

Print 1-14.

1 And it came to pass, when David dwelt in his house, that David said to Nathan the prophet, Lo, I dwell in a house of cedar, but the ark of the covenant of Jehovah *dwelleth* under curtains.

2 And Nathan said unto David, Do all that is in thy heart; for God is with thee.

3 And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith Jehovah, Thou shall not build me a house to dwell in;

5 For I have not dwelt in a house since the day that I brought up Israel, unto this day; but have gone from tent to tent, and from *one* tabernacle *to another*.

6 In all places wherein I have walked with all Israel, spake I a word with any of the judges of Israel, whom I commanded to be a shepherd of my people, saying, Why have ye not built me a house of cedar.

7 Now therefore thus shalt thou say unto my servant David, Thus saith Jehovah of hosts, I took thee from the sheep-cote, from following the sheep, that thou shouldst be prince over my people Israel.

8 And I have been with thee withersoever thou wentest, and have cut off all thine enemies from before thee; and I will make thee a name, like unto the name of the great ones that are in the earth.

9 And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness waste them any more, as at the first.

10 And *as* from the day that I commanded judges to be over my people Israel; and I will subdue all thine enemies. Moreover I tell thee that Jehovah will build thee a house.

11 And it shall come to pass, when thy days be fulfilled that thou must go to be with thy fathers, that I will set up thy seed after thee, that shall be of thy sons; and I will establish his kingdom.

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12 He shall build me a house and I will establish his throne for ever.

13 I will be his father and he shall be my son: and I will not take my lovingkindness away from him, as I took it from him that was before thee:

14 But I will settle him in my house and in my kingdom for ever: and his throne shall be established for ever.

GOLDEN TEXT — *There hath not failed one word of all his good promise.* — I. Kings 8:56.

David perceived that he had built a body for his soul, but his spirit was still in temporary quarters. In the evolution of man the natural body is first formed, then the spiritual. "First that which is natural, then that which is spiritual," says Paul. But desire for a body corresponding to the attributes of the Spirit arises in man, and is the forerunner of its construction.

David was not allowed to build the temple of the Lord, because he was a man of war. I. Chron. 22:8; 28:3. Having to resist again and again the onslaughts of opposing forces, David became mentally combative. This state of mind resists even the Spirit when it begins its regenerative work in the consciousness, consequently it must be wholly dissolved and a new mentality or "son" established. This was Solomon, the wise one, who knew how to build the temple unto the Lord.

The record is that David was allowed to gather the materials for the great temple, but not to construct it. When man reaches the limit of mere physical existence he is desirous of something better, his soul reaches out for the enduring things of existence. What is a span of life running but three score years and ten worth? About the time a man begins to live he finds his body falling into decay. Such experiences cause thinking minds to long for more enduring temples. The great interest of the present day in longevity and the various expedients for prolonging human life are evidences of that desire in man for

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immortal flesh. The desire will lead to the attainment, and the advice of the prophet Nathan to David, "Do all that is in thine heart, for God is with thee," is good for all men. Although it may not be feasible for a quarrelsome state of mind to attempt to build an immortal body, the foundation may be laid by realizing its possibility in spirit and through spiritual laws.

David passed from that warrior state of mind to the Solomon state, in which he was a sage instead of a captain, and he built the temple. We live in a still more advanced age than Solomon, even that of Jesus Christ. We can build the great body temple unto the Lord easier than ever before in the history of the race. "Your body is the temple of the living God."

TRUE SYMPATHY

The love of God is a strengthening, sustaining, healing power, quite different from the weak, sympathetic feeling which is sometimes called love. The difference is apparent in a case of suffering. One who realizes and expresses the love of God will be a real helper, sending out a strong, harmonizing, uplifting force, while the one who has only a weak sympathy to give will not only be unable to help, but will be open to receive in himself the conditions he sympathizes with.

Sympathy is a much misunderstood word. It is really the Divine compassion, and it should flow freely from every heart. The world has much need of it. But, mistaken and misdirected, as it often is, it lifts no burdens and does no healing.

Every one who feels himself yielding to the weakness often called sympathy should brace up and declare his divinity. He should insist on expressing that true love which first nerves and strengthens him with power to accomplish according to his Word of life, and strength, and health.

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QUESTIONS AND ANSWERS

SILENT UNITY CORRESPONDENTS

I am careful and conscientious in my work, why do I not demonstrate the fulfillment of the promise of prosperity? My wife and I have no expensive habits; we go nowhere, and we practice the most rigid economy, and yet things seem to be growing worse all the time. ***

Your letter reveals the cause of your disappointment in the demonstration of supply. A wise one of old said, "As a man thinketh in his heart so is he," and wise ones of this day and age are realizing the truth of this statement. Words are seed and every seed brings forth after its kind. The power in the word comes from the idea it expresses. When the idea of plenty is held in mind, and expressed silently, audibly and by actions, it bears the fruit of plenty. The same is true about lack.

You say, "We go nowhere and practice the most rigid economy." That is the expression of the idea of lack, and knowing the law, can you wonder that lack manifests in your world?

Fill your mind with the opposite idea, express it in every way, regardless of appearances, and you will make a new world. Your idea of plenty will bring forth as surely as your idea of lack is now doing.

You may have to discipline your thoughts along this line, but all such work will give you good returns. If we want to learn mathematics or music we think the time well spent that we put into mental drill, and it is even more profitable to train the mind out of its ignorant ideas of lack into the truth of God as the everywhere-present, always-present Source of unfailing supply.

Every cent you spend, give it out freely and gladly. Give thanks for it, and realize that there is plenty more in God's storehouse, and that you can draw from that storehouse as you have need, *according to your*

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faith. Do not let one penny leave your hand with the lack idea. See that it goes out with the word of plenty, and it will come back with increase. Buy what you need without stopping to consider whether there is going to be enough to go around to all your wants. Spend like the child of God, which you are. Do not go ahead of your faith, but go to the full limit of it every time, and your faith will grow.

Let go entirely of the rigid economy idea. You cannot demonstrate while you are limiting yourself in that way. Every limitation of the mortal thought must go.

Is it right to treat people without their consent? ***

We have always the right to send forth the Truth concerning our friends. Since we are always thinking something about people, it should be our habit to think thoughts to make them free and happy. It is written, "Whosesoever sins ye remit they are remitted unto them, and whosesoever sins ye retain, they are retained." So it seems we are continually remitting or retaining sins for other people. When errors are made, we are to remit them, and affirm that which is true. This is the true treatment, anyway. We have no right to declare specific things for people without their consent, but we have always the right to speak universal truths of Being, and, indeed, it is necessary to speak them for our own protection. We are never to intrude our ideas of Truth upon anybody. Wisdom, if listened to, will show us when to be silent and when to speak. Our lives will speak for us if we live our Truth, and when people ask what it is that makes our lives different from theirs, then they are ready to hear our Truth.

I can sometimes get better results by getting down on my knees and praying, than I can by making affirmations. Can you tell me why? ***

The prayer of demonstration has two steps, which may be called asking and receiving. As a rule, those

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who ask fail to realize that they have already received, and that so far as faith is concerned, the law of giving is fulfilled. The mind must be opened to this fact, so Jesus said in substance, "When ye ask, believe that ye have already received and ye shall receive."

Through denials and affirmations the metaphysician places himself in this attitude, which is virtually the same as that of the one who prays and gives thanks that his prayer has been answered.

Our experience in holding thoughts indicates that when you did not get results it was because you did not take the second step; that is, let the thoughts you had been holding go forth into the Universal and be fulfilled by the law. If you had done so, and left the matter trustfully in the hands of your Lord, you would have had the same happy, contented feeling that you had after you got down on your knees. Getting down on your knees simply indicated that you gave the matter up to the Spirit, which is necessary in every demonstration. If we affirm certain things, and keep on affirming, never letting go, nor asking the cooperation of the Father-Mind to carry out our affirmations, we will never accomplish anything. The right way is to quietly, trustfully make our requests, and then in confidence give thanks to the Father that he has answered, and that we have received. At the tomb of Lazarus Jesus said, before there was any appearance of answer, "Father, I thank thee that thou hast heard me, and I knew that thou hearest me always."

You are in that growing state of mind, where you are willing always to let go of the old and learn the new truths. If you were satisfied with the old understanding, it would indicate that you were not progressing. Your willingness to believe and do the right thing gives assurance that all things are working together for your good. Keep on in the Way, praying

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always as seems best to suit your need, and your faith and understanding will grow.

I have always been called "homely," and the thought has become such a burden to me that I seek your help. ***

A thought like this will help you: "I am the offspring of the living God. The love, peace, and joy and harmony of Divine Mind fills my whole being, and shines in my face and characterizes all I think and say and do. I rejoice in the beauty of holiness."

Since you are a student of this Truth, you know that every thought, every emotion, leaves its trace in the organism. Thoughts of worry, unhappiness and discontent, if persisted in make any countenance homely, no difference how good the features may be. One is wise then to refuse to settle down in these states of mind.

On the other hand, the plainest features become beautiful under the influence of unselfish thought (forgetfulness of self) and the pure, sweet, uplifting love and joy and satisfaction in spiritual things. Forget all about yourself, enter heart and soul into seeking the kingdom of God within you, not for the purpose of making yourself beautiful, but for the sake of the kingdom itself, and your body will be transformed through the renewing of your mind.

Be thankful. Give thanks for sight and for hearing, and that you have all the members of your body. When you begin this practice of thanksgiving you will find more and more to praise, and the garment of praise is beautiful.

Will you please answer in UNITY what the twelve apostles stand for? I know that Peter stands for faith, John for love, etc., but I do not know what the twelve represent.—G. J.

Peter—*Faith.*
Andrew—*Strength.*
James—*Judgment.*
John—*Love.*

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Philip —*Power.*
Bartholomew —*Imagination.*
Thomas —*Reason.*
Matthew —*Will.*
James, son of Alpheus —*Courage.*
Thaddeus —*Intuition.*
Simon, the Canaanite —*Zeal.*
Judas Iscariot —*Desire, Appropriation, Acquisitiveness.*

This bare outline is a very meager description of faculties that act and express themselves on every plane of consciousness from the material to the spiritual. For example, Judas represents the innate desire of man in Spirit to attain all knowledge. He is that "tree of life in the midst of the garden," having the capacity of knowing only good, and abiding in it. Abiding in this spiritual consciousness, Judas draws, through prayer and praise, whatever he desires. When this desire is expressed through the intellect, limited thought becomes active and Judas prizes and appropriates intellectual knowledge. If expressed through material sense, acquisitiveness is dominant, and the possession of material things the object of life. Thus Judas Iscariot, among the disciples of Jesus Christ, is represented acting in the outer realm, and, as Jesus said, he was thereby "possessed by a devil." This accounts for many seeming inconsistencies of interpretation of these faculties and their representatives in Bible characters. In his highest, Judas represents spiritual desire; in his lowest, material gain, even to thievery.

Why is Jesus spoken of as God's only begotten son, when we are all sons and daughters of God?—G. J.

This question is fully answered on page 97 of the August, 1908, UNITY.

One of your writers says, "Victory must be won in the silence of your own soul first, and then you need take no part in the outer

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demonstration or relief from conditions." Will you please explain the meaning of this? **

The soul is the realm of thought-force where originate all causes that move the outer. Every act and effect in the material world has its origin in thought, consequently, if we perfect our thought we need not give so much attention to the world without. Metaphysicians do not use material remedies for healing, because they know that every ill of the flesh is from the mind. They seek to regulate the thoughts, and let them work out the healing according to the law of harmony and order, fundamental in Being. When the human family learns this law, and applies it, everything will be worked out first in mind, and acts will follow without effort. Living will then become a joy and work mere play.

"BE STILL"—A TREATMENT

[The following treatment is sent to us by a friend, who says that many have used it with signal success.]

Let all the mortal of you be still, and know that you are the child of Love, the eternal God. God, Spirit, is your Substance, your Cause, your Creator, your Source, in whom you live and have your being. Since your Cause is changeless and eternal, you must be like that which you image; then you are changelessly perfect in your being. Your health, your strength are eternal and indestructible, because you are God-derived and God-sustained. The flesh profiteth nothing, the Spirit quickeneth. You are now filled with the vitality, energy and life of the Spirit. Every part of your being is permeated with the life and activity of God. You have no fear, for perfect love has cast out all your fear; you know that the Absolute Good is the only Power and Presence. You rest in the peace of God, for the light of Truth is your guide. In this Divine consciousness you realize your perfect freedom and dominion.

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Washington, D. C.: Woodward & Lothrop, 10th, 11th and F, N. W.
Toledo, Ohio: C. G. Pomeroy, 418 Twelfth Street.
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San Francisco: The Occult Book Store, 1710 Devisadero, near Sutton Street.
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WHEN WRITING FOR CHANGE OF ADDRESS, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. By giving this matter your careful attention you will save us much unnecessary work, and delays will be avoided. Change of address should reach us by the 10th.

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"ALL THINGS IN COMMON"

In a recent issue of UNITY I noticed an article on paying for the Unity Building. Is the building fully paid for, or do you still desire helpers in this?—A. C. S.

There are still about $9,000 in Unity Bonds which our friends are wiping out day by day. This is not a heavy indebtedness, considering the cost of the property, about $25,000, but we are holding for complete freedom from all obligations.

Thousands are being blessed through their contributions to this work, and we firmly believe that the bond of unity, which is being forged with friends all over the country who are contributing, is part of the divine plan. Every day we have proof of this through the letters expressing interest; also visitors who feel that they are part owners in the Unity Building, which ownership we are glad to acknowledge. We presume our people here could easily clear off the obligation, but it is better for all concerned that it be done with contributions from the many; so we are gladly extending the privilege of joint ownership to all who are interested with us in establishing the work. We are not begging for funds, but thankfully receiving all that the Lord, through his generous servants, is sending. We know that he blesses with increase to the sender every cent that is invested in the Unity work.

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FREE LITERATURE

The manager of our Free Literature Department, replying to a good friend who sent him funds to carry on his work, wrote as follows:

"Your good letter with enclosure was received, and we feel that we are greatly blessed in having you for a co-worker. All summer, during the seemingly dull season, we have been sending out a steady stream of literature to all parts of the country, and the demand for our publications is increasing so fast that we are sure a new and widespread interest in the Truth is being awakened. We are hearing from more strangers than ever, and the letters of appreciation and thankfulness are more abundant."

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Sunday, August 23d, a special program was given in Unity Auditorium at both the morning and evening services, in commemoration of the second anniversary of the laying of the corner-stone of Unity Building. It was an occasion of thanksgiving and praise.

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Owing to many pressing duties of the editor, the regular lesson on Christian Healing was not prepared for this number of UNITY. It will appear later.

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"MATERNITY TREATMENTS"

The first article in this issue, "Maternity Treatments," does not bear the name of the author. It came from Harriet H. Rix, Alameda, Cal., with the following note, which we take the liberty of printing, that the authorship of that excellent production may be understood by our readers:

I am sending for your examination today the enclosed, "Maternity Treatments." I have had a form of these treatments for two years, and have given them to several women to use, all of whom have testified to great benefit from the use of them, and one lady says she would have brought forth a still-born child but for them; several physicians after examination having given this as their judgment. Now she has a splendid Truth-boy, mentally and physically healthy. It has long been my intention to arrange them for publication, believing that many women would be blessed thereby. I do not wish my name or any name connected with these treatments, as no *one* has been their author; they being the result of the Spirit working through several people. I only give them their last dress. After reading them you may do with them what your wisdom dictates, only if you do not care to print them, kindly return to me.

With thoughts of good fellowship and blessings for you, I am, always lovingly, HARRIET H. RIX.

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A special edition of "Wee Wisdom's Way," by Myrtle Fillmore, suitable for the holiday trade, or for gifts at all times, will be ready for delivery in a few weeks. It is printed from new plates on heavy, toned, dull-finished paper, with broad margins; newly illustrated with portraits of some of the principal characters, printed on heavy enameled paper and placed in as inserts; the cover is of green cloth back and art paper sides. "Wee Wisdom's Way" has passed through several editions in a cheaper form, and the story is therefore familiar to many of our readers. This edition will satisfy those who want something better in more permanent form. Price, $1.00, postpaid.

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The SIGNS THAT FOLLOW is our bi-monthly paper, giving special attention to Silent Unity healing work. It contains a liberal amount of instructive matter pertaining to the overcoming of ills of mind, body and affairs, and every student should be a subscriber. The price per year is freewill offerings. "Lend a hand in the work for the world," and become a subscriber, and you will demonstrate the truth of "I am prospered in doing the will of God."

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The article "Giving and Receiving" in this issue appeared in UNITY several years ago, and is reprinted by special request.

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TO ALL SUBSCRIBERS

PLEASE READ CAREFULLY

We ask your careful co-operation in keeping our subscription list up to date. If you anticipate changing your residence, please drop us a card, giving old and new addresses. *The card must reach us by the 10th of the month*, so that we can have time to correct our mailing list before the mailing days. If you are moving about, please drop us a card of each change, instead of giving instructions for several months in advance. We are always glad to make corrections in addresses, and to send an extra copy when the first is lost in the mail, but if you move without notifying us, we are not responsible for the lost copy. To those who move, and thus miss a copy of UNITY, we would say that it is customary to remit 10 cents when a second copy is requested. The lost copies are not returned to us by the postoffice. Your careful attention to these suggestions will save us much extra work.

UNITY TRACT SOCIETY.

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All letters requesting treatment, and all correspondence regarding the silent hour, should be addressed to the Society of Silent Unity.

All orders for subscriptions or books and changes of address should be addressed to Unity Tract Society. By keeping your letters for these two departments separate you will greatly aid us in attending to your wants promptly.

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The Unity Guild still has a supply of Souvenir Post Cards. A set contains eight interesting cards, each showing a department of the Unity work. One of these sets will be sent to any address on receipt of 25 cents. Send orders to Unity Guild, care Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

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When contemplating subscribing for UNITY for yourself or friends, please remember that we are now offering three subscriptions for $2.00, either new or renewals. You may renew your subscription for three years in advance for $2.00; or send the magazine to three different addresses for $2.00; or receive three copies to your own address for one year for $2.00.

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The graduating exercises of the Mental Science College, Bryn Mawr, Wash., were held August 21–23. A class of about forty were graduated, as reported by F. M. Knox, President, and Nettie E. Knowles, Secretary.

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We will send WEE WISDOM to the addresses of three little boys or girls in the United States for one year upon receipt of $1.00. WEE WISDOM is the only metaphysical magazine published exclusively for the children. The price of single subscription is 50 cents a year. Sample copies free.

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LOVE'S ROSES. By Lucy C. Kellerhouse. Published by Unity Tract Society, Kansas City, Mo.

In a dainty little volume the writer had compared our thoughts to flowers and weeds, showing in a figurative way the effect of thought upon the fortunes of individuals. The book is one that is of especial value to the young. Mothers will do well to read it to their children during that delightful dozy hour, just before the "Sand Man" comes.— Extract from *The Business Philosopher*, September, 1908.

LOVE'S ROSES, published by the Unity Tract Society, 913 Tracy Ave., Kansas City, Mo. Price, 25 cents.

A very fragrant little book. You can get more paper and more printing for 25 cents, but this book breathes a message of love and good will which no amount of money can purchase.— R. L. A.

Extract from *A Stuffed Club*, September, 1908.

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Many friends are taking advantage of our special offer for mixed back numbers of UNITY at one cent each. Send for them. As long as they last the price will be one cent each As a rule, we send magazines of different dates, and when special months are ordered the price is 10 cents per copy.

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UNITY is now on many news stands throughout the United States. We want it on all of them. Ask your dealer for it, and have your friends call for it.

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A souvenir plate bearing a picture of the outside of Unity Building will be sent postpaid to any address for $1.10. Address Unity Building, 913 Tracy Ave., Kansas City, Mo.

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UNITY
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WILL AND UNDERSTANDING

TENTH LESSON IN THE SCIENCE OF BEING AND CHRISTIAN HEALING

BY CHARLES FILLMORE

"If any man will do his will, he shall know of the doctrine." John 7:17.

Man manifests that which exists eternally in Being. We talk about the faculties of man's mind as if they belonged to the individual, and had their origin in his being, independent of anything anterior to him. There is never an effect without a cause. That man is in a certain degree an effect is proven by the fact that he is in part in a state of growth or unfoldment.

Primal causes are complete, finished, absolute. All that man manifests has its origin in a Cause which we name Divine Mind, Spirit, God. This being true in logic and intuition, it is not a difficult matter to arrive at the conclusion that the manifestation proves the character of the cause. In dealing with the faculties of man, this relation between them and the One Mind should not be lost sight of. There is but one Mind, and that Mind cannot be separated nor divided, because, like the principle of mathematics, it has nothing in common with that related or conditioned consciousness where separation is possible. All that we can say of this Mind is that it is Absolute, and that all its manifestations are in essence like unto it. This brings us to the true estimate of man, and when we speak of spiritual man, or Christ-Man, or the Son of God, we refer to this original expression of Divine Mind.

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In analyzing these faculties, and establishing their relation in the individual consciousness, we should clearly understand that they are never separated from their Principle, the Divine Mind. In the text quoted above Jesus refers to two of the powers of man, and brings out a certain phase of their relation. "Will" and "know" designate what we term the Will and the Understanding, faculties of mind. These powers still exist in the Mind of Being, although they seem to have been appropriated by the individual man, and in their expansion and growth in his consciousness, it appears as if he were their source.

Self-consciousness is like an eddy in the ocean — all the elements that are found in the ocean are also found in the eddy, and every eddy may in due course receive and give forth all that is in the ocean. As the will of God, man represents I AM identity. This is self-consciousness, freedom to act without dictation of any kind, selfhood without consciousness of cause, the power to make or break without limitation, constructive and destructive ability with a universe of workable potentialities. The will is the man. Without absolute freedom of will, man would be an automaton. If his will were restricted in the least degree from any side, he would not be perfectly free. But we know that God is the Great Unlimited, and man, his "image and likeness," must be of the same character, consequently he is just as free to act in fulfillment of his desire, as is God. God cannot interfere with man's acts, although he may instruct and draw him through love away from error. The idea that God makes man do certain things cannot be true in a single instance, because, if it were, man would not be absolutely free. If God interfered with man's will in some things, it would follow that he could interfere in any and all things. Logic and observation clearly reveal the freedom of man in every act.

Creative thought uses the will to build up in-

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dividual consciousness. The Lord God, or Jehovah of Genesis, is in the original, "I will be what I will to be." Both Jehovah and Jesus mean, in mind, I AM. I AM is man's self-identity. I AM is the center around which man's system revolves. When the I AM is established in a certain understanding of its Principle it is guided in its acts, and they are in harmony with Divine Law. This is the union of the Will and the Understanding. In the Scripture, these are designated as Ephraim and Manasseh, sons of Joseph. Their allotment in the Promised Land was joined. This means that these faculties work in the body from a single brain-center, which is in the forehead.

The will should never be retarded in its development, but strengthened along all lines. The idea of breaking the will of children is wholly erroneous. What is needed is the rounding out of the understanding, which joined to the will makes the perfect man. The idea of giving up the will should not include the thought of weakening it, or causing it to become in any way less, but that it may receive instruction and become obedient thereto. Do not act until you know how to act. "Look before you leap." This does not imply that one shall be inactive and indefinite, waiting for understanding, as do many people who are afraid to act because they may possibly do the wrong thing, but that understanding shall be quickened, and the will strengthened by the confidence which comes to it as a result of knowledge.

To strengthen the will, and at the same time discipline it along right lines, requires an understanding nothing less than divine. But man can balance his will and his understanding, and when he does this he will always do the right thing at the right time. Nearly every mistake is the result of will acting without the co-operation of his brother, understanding. When the will gets in the habit of acting on its own account,

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man becomes emotional and willful. This state of consciousness leads to all kinds of bodily discords. Willfulness makes tenseness, and a tense mind ties in knots the nerves, muscles, and tendons of the whole organism. The metaphysician observing these conditions, treats for relaxation of will, and a general letting go of the whole system. The treatment for this condition given by Jesus Christ is, "Not my will, but thine be done." This causes personal will to "let go" and a unification of man's will with God's will to take place. When this is accomplished all goes well.

Willful people often complain of a feeling like a tight band around their heads. This is the pressure of thought-substance which the will has laid hold of, and is clinging to with centrifugal force. In all such cases, and, in fact, in every sense of pressure, treat against personal willfulness, and affirm the Divine freedom.

Every organ of the body is affected by the action of the will, and when it becomes fixed in a certain attitude it holds the whole body to its keynote. The determination to have one's own will regardless of the rights of others, stops the free action of the heart, and in sympathy the stomach is affected. Such people seldom realize that they have a set determination as to how things shall be done in their lives, and they are sometimes slow in accepting the higher understanding, which is necessary to untangle the mistakes of the ignorant will. Contrariness is another name for perverted will. An idea of self and its needs takes possession of the mind, and the will is used to carry out this short-sighted policy. The result is a belittling of the whole man. People who are contentious for their personal rights, place themselves in bondage to material conditions and stop spiritual growth.

How shall we bring to bear the Divine Will? By understanding; by Universal Wisdom; by saying, "There is a Universal Will, and I am its offspring."

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God is potential, unformed will; man is manifest God-will, or good-will. When man links his will with the Principle of force he has superior executive capacity. He brings forth swiftly faculties, that under the slow action of mortality would take ages to develop.

The understanding is that in man which comprehends — takes cognizance of and compares in wisdom. Its comparisons are not made in the realm of form, but in the realm of ideas. It knows how to accomplish things. There is a knowing quality in Divine Mind. God is knowing. We may know without experience. The human family has learned by hard knocks that experience is a severe schoolmaster. In the allegory of Adam and Eve, we have a picture of man falling under the sway of the serpent, and choosing to learn by experience. One of the esoteric meanings of the serpent is "experience." All the hard knocks that come through blundering ignorance can be evaded when men declare their Divine understanding, and follow the Divine guidance.

For all willfulness, the treatment should be affirmations of spiritual understanding. The will is not to be broken, but disciplined. The absolute freedom of the individual must be maintained at all hazards. God is the One Life Principle, which everyone is as free to use as he is the principle of mathematics or music, and the principle never interferes. But understanding must come in if principles are to be rightly applied. Freedom leads to many errors, and yet it is a part of man's being, and he must learn that the freedom of the Law does not mean lust and license, but control and conservation.

We should be careful not to enter into any healing system which interferes with freedom. Hypnotism is not real healing. Any system is radically wrong that suppresses the will. It is the work of the true healer to instruct the patient, to show cause and remedy from the viewpoint of spiritual understanding. All other

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methods are temporary. The old states of mind will come again into action unless the causing thought is uncovered and removed. A man may have a paralyzed arm through selfish desire for money, and though he may find temporary relief through mental suggestion of health, or, hypnotism, he will never get permanent healing until he understands the Divine Law, and conforms to it.

There are people who claim they are being spiritually developed through mediumship. This is error. If you believe you are under the control of another will, and give up to it, your will is gradually weakened, and if continued, you will lose control of it entirely. The will must be strengthened by being constantly used in Divine Understanding. Mesmerism is a weakening of the individual. We must each shed his own light, and that light must shine from within.

Never say "I don't know;" "I don't understand." Claim your Christ understanding at all times, and declare "I am not under any spell of human ignorance. I am one with the Infinite understanding." The accumulation of ignorance through association with ignorant minds can be dissolved by the Word. You may know by simply holding that you know. This is not egotism, but spiritual knowing. When you declare Divine understanding, you sometimes meet your old line of thought and are disappointed. Right then continue to hold for *knowing*. Judge not by appearances. Do not act until you get the assurance; and if you keep in the Spirit by affirmation, the assurance will come. Will it come by voice? No; you *know* through the faculty of intuition. Divine knowing is direct influx of mind of God with mind of men. Sometimes we are taught by symbols, visions, etc., but this is only one way the Divine Mind has of expressing itself. When the mind deals with God-ideas it asks for no symbols, visible or invisible, but rests on *pure knowing*. It was in this consciousness that

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Jesus said: "I thank thee that thou hast heard me, and I *know* that thou hearest me always."

A very practical application of the Truth about the will can be made in the matter of self-control. Those who try to get control from the personal will, fall short. We should be free to express all that we are. If you are afraid of any force within you, that fear leads to suppression. In the true self-control, the will and the understanding both play a part. The feelings and appetites and passions must be disciplined. They are not merely to be held in check by the will, but they are to be lifted up and controlled through the Christ-Mind. The problem of self-control is never settled until all that man is comes in touch with the Divine Will and Understanding. We must understand all of our forces before we can establish them in harmony. This overcoming is easy if you go about it in the right way, but if you try to take dominion through will-force and suppression, you will find it hard, and will never accomplish any permanent results. Get your I AM centered in God, and from that place of Truth speak true words. In this way you will gain real spiritual mastery.

The Hindus have hard ways of learning will-control. The neophyte who would become an adept is taught to allow himself to be beaten with stripes, and bitten with insects until he becomes able to endure these things without flinching. He must go out and sit in an ant-hill for days, and never give way to his pains. This is not the Christ-way. His way is through the poise of the will in Divine Understanding.

The "devil" which we are to overcome is the adverse will which seeks to master man in the without. This "adversary" troubles us because we believe so in personal will. Self-confidence is a virtue when founded on the Truth of Being, but when it arises from the personal consciousness, it keeps man from his dominion. Are you trying just from your-

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self to be free from the traditions of the outer world, or are you resting in the understanding and *assurance* that you are the Son of God? To know yourself as the Son of God is to overcome the "devil"— the personal self. The "devil" makes you believe you are the son of the flesh. To overcome, say, "I put Satan behind me by the realization that God is my Father. I am centered in him, and all things are under his dominion. I live in the Infinite power that produces all self-control. I have no necessity for controlling people. Events and people are controlled by Law. There is an eternal Law of Justice. I am one with that Law, and rest in it."

Among the disciples of Jesus Christ, Matthew represents the Will, and Thomas the Understanding. Matthew was the tax-gatherer who sat at the gate, representing the executive part of the government; so the will is the executive faculty of the mind, and carries out the edicts of the I AM. All thoughts that go in or out of man's consciousness pass the gate at which sits the will, and if that will understands its office, the character and value of every thought is inquired into, and a certain tribute exacted for the benefit of the man.

Thomas, the Understanding, is represented as under discipline; that is, not yet in the light of the Spirit. The understanding in its first steps in Truth, wants its lessons to be couched in terms with the accompanying demonstrations like those in the world without. When the Christ showed himself to Thomas he said he would not believe unless he could see the print of the nails, and feel the wound in his side. When this was granted and the ocular proof given him, and Jesus had said, "Be not faithless, but believing," Thomas was awakened spiritually, and answered, "My Lord, and my God."

Those people who are being educated in Truth through the written and spoken Word will finally ar-

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rive at that place where the true light from the Spirit will dawn upon them, and they will exclaim, "My Lord, and my God."

PRAYER INTERPRETATION

AN INTERPRETATION OF THE LORD'S PRAYER

EMMA FISK-SMITH

Our Father, who art in heaven, hallowed be thy name.

Father-mother God, who dwellest in the eternal glory of the great within, holy and reverend is this precious name by which we are permitted to call thee.

Thy kingdom come.

Let the dominion of thy Spirit be established throughout our entire being.

Thy will be done in earth, as it is in heaven.

Let the without, the physical, be brought into harmonious unity with the within, the spiritual.

Give us this day our daily bread.

Be made unto us this day all things that we need to nourish, satisfy and perfect, in body, mind and spirit.

And forgive us our debts, as we forgive our debtors.

Pour into our souls thy divine love in the measure that we freely pour it out unto others.

And lead us not into temptation, but deliver us from evil.

And do thou so illumine our minds by thy Spirit that we may not be ensnared by temptation, but let the shield of thy presence, as a wall of fire round about us, protect us from error and from harm.

For thine is the kingdom, and the power, and the glory, for ever.

For thou art all, and in all, both of things seen and things unseen, and all that is, is thine. Thou upholdest all things by the word of thy power, and nothing is too hard for thee; to whom be all adoration and praise unto ages of ages.

Amen.

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THE POWER OF THOUGHT

TINNIE WHEELER

Man is the master-power that moulds and makes,
And man is mind, and evermore he takes
The tool of thought, and, shaping what he wills,
Brings forth a thousand joys, a thousand ills.
He thinks in secret, and it comes to pass;
Environment is but his looking-glass.

This is distinctively an age of progression — an era of great mental and moral unfoldment, and any delay in joining the great army of Truth seekers means getting left behind in the triumphal march of the victorious.

Fortunate, indeed, are we that we are permitted to live in these days and to be accorded a share in the glorious privilege of helping to bring into manifestation the kingdom of God.

And what does it mean when we pray, "Thy kingdom come?" What is this kingdom? Where is it? The kingom of God is the spiritual side of all things — the inner world of causation — the invisible source of all things visible.

There is not a flower can grow upon earth
Without a flower upon the spiritual side,
And all that we see is pattern of what shall be in the mount,
Related royally, and built up to eternal significance.

Then it is within, as Christ plainly tells us, that we are to seek, and "he that seeketh findeth," so it rests wholly with ourselves whether or no we dwell here, now and eternally in the kingdom of peace, power and plenty. We need not wait till after death to enter that far-off heaven in which we have hitherto believed. It is ours now to bring heaven down within our reach and to participate in all the blessed rights and privileges of citizens of that spiritual realm.

Now we would all gladly attain to this mystical life, but how? What medium is there between the physical and spiritual planes?

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"Be ye transformed by the renewing of your *mind*," says Paul. This, then, is the secret of the higher life, to *let* the same mind be in you which was also in Christ Jesus.

Of all the wonderful truths which have been resurrected and brought to light in this age of unfoldment, the one of greatest import is that thoughts make the man, and that man is, or can become, absolute master of his own thoughts; consequently, man has it entirely in his own power to make himself what he will.

"Man is made or unmade by himself; in the armory of thoughts he forges the weapons by which he destroys himself — he also fashions the tools with which he builds for himself heavenly mansions of joy, strength and peace. By the right choice and true application of thoughts man ascends to the divine perfection; by the abuse and wrong application of thought he descends to the level of the beast. Between these two extremes are all the grades of character, and man is their master and maker."

It is in the power of everyone to demonstrate this truth — it easily admits of personal investigation and self-analysis. Let a man radically change his thoughts, and the external conditions and circumstances of his life will be transformed with surprising rapidity. "As a man thinketh in his heart, so is he," is one of the greatest scientific truths of the day.

That we possess unlimited potentialities in the great within has been hitherto unkown to the majority, but, thank God, we are fast learning what we really are in our inseparable relation to the Infinite, and this knowledge is helping thousands into the joyous life of liberty.

Thoughts are dynamic forces and accomplish far more than is generally supposed. Every thought sent out acts upon the object to which it is sent and re-acts upon the sender. Whether we realize it or not, we always create in others thoughts similar to our own.

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Love begets love, hatred arouses anger. Through the invisible medium of mind, we are forever transmitting rays of silent influence into the lives of others. Oh, how carefully should we guard our thoughts when we consider this truth in the light of a personal responsibility!

"But," you ask, "how can one control his mental habits?" Every time you find yourself harboring an unworthy thought, turn at once to something higher and nobler. "Whatsoever things are true, whatsoever things are honorable, just pure, lovely and of good report, *think on these things*." It may not be easy at first, but persistent effort will soon become a fixed principle. Life is the result of our mental states, for thoughts crystallize into habits, and habits solidify into character."

It is not the circumstance itself that creates emotions of joy or sorrow, hope or fear, pain or pleasure, but our mental attitude toward it, as is clearly demonstrated by the fact that the same occurrence may produce a different train of thought in each person connected with it. An electrical storm will terrify one, and fill another with the loftiest conceptions of God's glory and power.

We may not seem to have direct control of our material conditions and environments, but we do have the power to alter our subjective conditions — to bring ourselves into harmony with existing circumstances. Your little craft or mine is not the only one sailing on the great sea of life — many others are going this way and that, and the wind that brings ours safely to port may drive another from its course upon hidden rocks and shoals. Let us not pray for the favoring gale, but rather learn to set our sails to catch the breeze, though contrary to us.

This is what Christ meant when he said, "Resist not evil," rather change your thought concerning it, view it in the light of a helpful experience and it no longer remains an evil.

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Are you suffering from physical pain and sickness? Begin today to build up a body of health and strength as a fitting temple for the living God. Start the healing forces into operation by right thinking. Think health. *Believe* that the Divine Energy, which is the source of your being is regenerating and healing your body and it will be brought into manifestation in a longer or shorter time, according to the degree and persistency of your faith.

All the great problems of life can be solved in the same way. The Master tells us to seek first the kingdom — center your mind in the spiritual — and *all things* shall be added unto you. Let us bear in mind that we bring into actuality that which we become conscious of in the mind-world. Uncongenial environments, poverty, all adverse conditions, will positively disappear as we enter the more deeply into the fulness of the spiritual life.

I am not presenting a beautiful, impractical theory, but a scientific truth which I, myself, as well as thousands of men and women throughout the length and breadth of the land, have personally demonstrated, and it is possible for all. No matter what your present mental tendencies, or how strong your proclivities, it is not too late to begin a self-reformation. Begin by eradicating all erroneous thoughts — fear, anger and worry being the principal ones.

Too long have we remained abject slaves to material things instead of asserting our God-given dominion over all the earth. The saying, "Many men are slaves because one is an oppressor — let us despise the oppressor," has been changed to, "One man is an oppressor because many are slaves — let us blame the slaves," especially, I may add, if they persist in their ignorance after having been given the light.

It is for us to say whether we will be slave or master — whether we will dwell in the dark, unwholesome

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basement of our animal nature, or in the sunny upper chamber of our mental and spiritual structure.

We may not reach the desired heights all at once, but we can begin the ascent today, and every step upward reveals greater heights to be gained; every ideal realized opens ever-broadening vistas of the divine possibilities lying dormant within. At last there will come a time in our progress when we shall find ourselves on the mountain top in such close communication with the Infinite Spirit that we lose sight of all the struggles and trials and wonder that we could so long remain in ignorance and darkness.

The spiritual life is the practical, every day life; in fact, there can be no separation between it and the physical, for the latter is but the visible manifestation of the former.

In the heart of the tiny acorn the mighty oak is hidden, but there must be the contact of soil and seed ere the embryo can begin its unfoldment for the slow, steady, patient and silent growth of the majestic tree.

The same law of being exists in human lives. The germs of all the essential qualities and characteristics of the kingdom of heaven are inherent, simply awaiting favorable conditions for their development. Our part is to *let* the creative power within express itself. No strained effort is necessary. Like the oak, simply grow in the sunshine of God's love. Calmly, quietly *expectantly* hold the thought that the constructive process is going on.

In the soul of man even the Infinite is hidden. What, then, can man not become if he will let the spirit of divinity spring forth into visibility?

"And the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus." Ah, there is the key to the solution of all the complex equations of human life! — right thinking, right speaking, right living. With the realization of our unity with God, comes the knowledge

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that the Divine mind is in us, that we think his thoughts after him, and we have the promise that if our *minds* are stayed on him, we shall be kept in perfect peace.

God's throne is in the human heart, and it is in the silent meditation, the soul communion, that we hear his voice, "I am God and there is none else."

This is the spiritualized life, the idealistic life, but none the less logical and practical. Try it. Come up higher into the pure atmosphere of the Christ-life. Leave the dark shadows of the valley and dwell on the heights of purified, uplifting thought. Begin now and for you shall be rolled away the stone from the sepulcher of your buried hopes, and you will sing songs of praise to the risen Christ within your heart. For you there shall be "a new heaven and a new earth." Is the price too dear in view of the rich compensation?

MORNING LESSON

LE ROY MOORE

We assemble ourselves together, O God, to worship thee, in the name of Jesus Christ.

In thy holy presence, we meet in peace, love and unity.

Our hearts are filled with praise and thanksgiving unto thee, O Lord.

Thy truth is established within us. Thy word is a law unto our hearts.

We find our health, peace and happiness, in our silent communion with thee.

This day I have called unto thee, and thou hast heard my prayer.

In love and gratitude we look unto thee, for thou hast healed all our infirmities.

Thy word is pleasant to our ears. Thy love satisfieth our longing souls.

We love to assemble in thy courts, and wait before thy presence, in silent prayer. Amen.

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THE SPIRIT OF HUMILITY

All spiritual development is the result of individual adjustment to some certain standard. One man has one standard, and another man quite a different one. The real standard is founded on understanding Truth. Now this understanding of Truth does not dawn on one all at once. Truth is something we discern as a fixed law underlying all that pertains to man's experience. We find that the application of certain rules will bring us into consciousness of what Truth is. The best way to get into this consciousness is by the use of words. The ideas within language are living, and are handed down from generation to generation by the written or spoken word.

In the Scriptures there are numbers of wonderful words which have become impregnated with creative power. Those who have used them have put into them the substance of their soul and thought. We take these words into our minds as seed, and they grow.

Take the words, "As a man thinketh in his heart, so is he." The great heart center is not recognized by sense-consciousness. Most people think of their heart merely as something connected with the circulation; but back of that heart is the great solar light of the body. Headaches come from too much thinking in the head. Think through all the brains in your body, especially the heart, and your head will rest from its burden of excessive thought.

SCRIPTURE READING

Let us say "My heart is righteous before God." Where two or three good thoughts are gathered together in the mind, there am I in the midst of them. This is usually read as if it were people, instead of thoughts; but considered in this way, it is only the outer representation of the truth that where there is gathered in mind two or three good thoughts, Principle is there in the midst of them.

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"I will think no evil, for thou art with me." If we always realized the Presence of God we would not dare to think evil. In this morning's lesson we had the story of Jesus washing the disciples' feet. We are now washing our feet. The feet represent understanding — that understanding which comes close to earthly things. We are washing our feet, cleansing our understanding, when we make use of denials of error and affirmations of Truth.

The thoughts of God are his angels and he hath given his angels charge over us to deliver us. When we think righteous thoughts in line with the Principle, we are thinking health-giving thoughts.

"Commit thy works unto the Lord, and thy thoughts shall be established." We would change this about. Modern understanding shows that thoughts come first, and that when the thoughts are established in righteousness the works must be also.

"I know the thoughts that I think toward thee, saith the Lord, thoughts of good and not of evil." "How precious are thy thoughts unto me, O God." Did you ever realize how wonderful it is to have a God, not like earthly potentates, but one to whom you can go at any time, wherever you are.

"Search me, O God, and know my heart; try me, and know my thoughts." How many of us can say that? "Search me, O God, and know my heart; try me, and know my thoughts." We may not come into this willingness all at once, but it makes no difference. If we want to reach our standard, we must take steps in its direction.

We are trying to bring these points home. I might pray for you, but if you take hold of these thoughts, and make them your own, they will be worth more to you than the prayers of ten thousand.

Bring every thought into captivity to the obedience of Christ. Let us agree to do that. In thy sight, O

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God, let every thought come into captivity through Christ. Hold this and see what results you get.

* * * *

In the 13th chapter of John, it is stated that at the last supper Jesus girded himself with a towel and took a basin, and begun to wash his disciples' feet. He told them they were not all clean — one had a devil. By inference Peter, too, had something in him allied to a devil. Peter protested against the washing of his feet by the Master, but Jesus said to him, "If I wash thee not, thou hast no part with me."

This is, of course, all symbolical. The narrative itself sets that forth. Jesus said it was an allegory pertaining to man's soul, to the washing away of sin, the doing of something that brought one to the consciousness of the Spirit of Truth.

Judas represents the personal man — the lowest point in his character. Peter represented another characteristic of the personality. These two guilty ones appear in every man.

In the days of Jesus Christ, washing of the feet was considered the most menial of all duties. The people knew nothing of shoes. Their foot-wear was but a sole bound on with two thongs of leather. The dusty streets made frequent washing of the feet necessary, and this was servants' work. Yet Jesus, the Master, took upon himself the menial's duty that he might demonstrate the humility of Spirit and do away with false pride.

Pride appears in many forms in man's consciousness. There is pride of nationality. As Americans we feel an arrogant pride. We are rulers of the world and are puffed up about it. Is the world to be taken by the American nation? No, it is the American ideas of freedom and equality which are to rule the world.

Pride of blood must be washed away. Napoleon was not so far wrong when he took the crown from the Pope's hand and put it on his own head. He stimu-

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lated the personal man, and was puffed up with his pride, but his ideas of equality were right. He tried to rise from his plebian family to rulership, and he came near doing it. We should not strive for high places, but know the power of man, and demonstrate it in humility.

We see, as followers of Jesus, that we must do away with pride in all of its aspects. There is a pride which says "I have servants to wait on me." The servant in the sight of God is as good as the master. Caste must be dissolved and be made to disappear. In India the caste system so dominates the people that a man must remain in the class in which he is born. He is irrevocably bound to it, and cannot get away from it. An Englishman who was in India building railroads said that he had much trouble with the day laborers in his work on account of caste. Those from one class would not drink from a barrel of water, nor eat out of dishes from which members of other classes drank and ate.

This wall of separation is very apt to be built up amongst Jesus Christ's people if they fail to follow him. We must be willing to give up that we are better than others. We are all of one blood; this means one life, and we must all get into the unity of that life.

Life is energy — God manifest in activity. There is as much life in the tramp as in the cultured lady; often more. Intellectual pride shuts off the life flow which the child of nature gets in abundance. Be willing to say, "In personality I do not know much—but in Spirit I know all."

The personality is Judas, and Judas carries the bag. He is not even willing for a distribution. This represents selfishness. We cannot have anything for our very own. Everything belongs to the Universal.

One said to me, "Can you make fruit out of a rose?" It has already been done. The apple is made from a rose-bud. We can make anything we wish under the

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law. Take the chrysanthemum, that wonderful flower with its numerous petals. It had its origin in Japan as a common field daisy of five petals. The glorious chrysanthemum is the result of man's culture.

Mr. Burbank is transforming fruits and we shall soon have every kind seedless. Jesus Christ develops the seedless man. I believe in the seedless man. Man has power to bring about any condition he has courage to tackle. The facetious poet sees the possibility for the inventive mind of man:

> Oh that some Burbank from the west
> Would invent, and patent, and sell
> An onion with an onion taste,
> But with a violet smell.

We are to do away with all limitations. The open door to all greatness, to all demonstrations of power, is the Christ humility. How humble must we be? Shall we become as worms of the dust? Yes, in a certain sense. If I am puffed up and believe there is something to be proud of in personal characteristics, I must let it go and become meek and lowly. The early Christians who looked upon themselves as worms of the dust had the right idea, but they carried it too far. They included the whole man, and failed to distinguish between the Christ-man and the personality.

Jesus Christ said that he should sit at the right hand of the Father, and he declared, "Before Abraham was I am." He did not allow the true man to get into the dust, but lifted him up, realizing his perfection.

The personal man must be dressed down every morning. If you get up filled with the idea that *I* want this or that, be sure it is the spiritual man who wants. If pride and arrogance dominate you, get down on your knees, and ask for your stiff-neckedness to be removed. You must be washed and cleansed from it all and enter into the child-like meekness of the Christ-man.

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Pride comes from false standards of life. Do not condemn it, but rise above it. Take Truth as your guide. Call upon Infinite Righteousness, and accept it as your own. Follow the Christ. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." Go forth, ready and willing to serve. Be willing to do a servant's work. Through this willingness you will come into new understanding, and added power will be yours. Lay hold of common things. The mortal gets puffed up over its own knowledge and importance, and this self-sufficiency must be wiped out and the meek and lowly Spirit take possession. We especially want the Spirit from on High. We want the baptism of the Spirit, the consciousness of the Higher Self. Then let us with one accord say, "I am meek and lowly of heart."

[Extracts from a Sunday morning lesson before the Unity Society, by Charles Fillmore. Reported by Edna L. Carter.]

TRY SMILING

When the weather suits you not,
Try smiling.
When your coffee is'nt hot,
Try smiling.
When your neighbors don't do right,
Or your relations all fight,
Sure it's hard, but then you might—
Try smiling.

Doesn't change the things, of course,
Just smiling;
But it cannot make them worse—
Just smiling.
And it seems to help your case.
Brightens up a gloomy place;
Then it sort o' rests your face,
Just smiling.

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SERMON ON LOVE

MARY BREWERTON DE WITT

There is only one truth and that truth is love. There is only one God and that God is love. There is only one life and that life is love, for God is love.

In all religion, in all teaching, in all spiritual law, there should be but one basis, that basis should be love.

Taking love as a foundation for every act in life, taking love as the foundation of your very soul's existence, you will find all problems can be quickly and easily solved.

Taking love as the keynote of your life, you will find that all discord will be banished, all trouble dispelled, all worries put out. Taking love as your motto you will find life a success, and you yourself will grow in mastery over all conditions. Carrying love in the heart wherever your way may take you, will find no fears can attend your steps, and that you are ready to meet courageously any opposition.

Love is conqueror over all. Love is the mightiest power upon earth. Love is the only power in heaven. Love wins where all else fails. Love absorbs and counteracts error. Love masters all situations, love hides nothing, fears nothing, suffers no wrong, is not deceived, and cometh forth victor in every undertaking.

Love is the only God there is, all else is mockery and sham. Love is the beginning, love is the ending, love is the continuing, love is the eternity of all things.

Without love there could be no God, for God is only love. Remembering this, that love is the foundation, the turret, the throne, the crown, the all, thou canst conquer all things. Holding the word love in the heart for many months and years will overcome doubt, disease, fear, suffering, discord and death —

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for where love is there God is, and God or love is the power. Love attracts love.

We need not go afar for teaching, for if we practice the law of love, we will by that same law attract to ourselves those teachers necessary to our ongoing.

Through love those souls are attracted to our door, who teach in the name of love or Christ, for Jesus Christ was the first master or teacher to make plain the law of love.

THE FULFILLMENT OF LOVE.

"LOVE IS THE FULFILLING OF THE LAW."

Brethren, let you minds and hearts be attuned to the harmonious radiations of the word of love.

Laying aside all fear, all distrust, envy, hatred, revenge and jealousy; laying aside those things that do not pertain to the soul-life, such as the cares and worries of a restless world, thou art now ready to enter into the tabernacle of thy Lord and thy God.

This tabernacle is the holy resting place, wherein thou canst find food and shelter. This tabernacle is the house of thy Lord and Saviour; this tabernacle is the manger of truth; this tabernacle is the palace of thy King; this tabernacle is the throne of thy God; this tabernacle is love.

How canst thou enter into this tabernacle? There is but one way, and that way the way of truth and righteousness. Thou canst only enter when thy voice says, "Come!"

Thou canst only enter when thou art ready to obey that same voice that calls to each and all at some time, whispering, "Come unto me all ye that labor and are heavy laden, and I will give you rest." This, the voice of thy own soul, is the call of love.

Fear not to enter into the holy habitation.

Fear not to know thyself, for to know thyself is to know thy God, to know thyself is to look upon the face of love.

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Be ye wise and of a gentle spirit, ready and willing to obey that tender voice that calleth to its own, the Spirit that would gather ye beneath its wings as a hen its chickens; that would succor and nourish and comfort, and bless ye with the love that knows no ending.

If thou hast entered into the holy tabernacle thou hast come close to thy own soul, thou hast felt the nearness of thy God, and thou wilt be able to do all things wisely and well.

Wisdom will lead ye by the hand and peace will be thy portion, and an ever-abiding faith will cause thy days to be joyous, and life will be one bright holiday.

If you know love in all her beauty and sweetness you will be able to comfort the broken hearted and to bind up the wounds of those that are in pain.

Great is the blessing of those that can bless others; great is their recompense. Giving forth thy love freely, love will be returned unto thee a thousand fold.

Hesitate at nothing, do not bar the way of thy progress by petty fears, for love can know no fear. Love knows only trust and confidence, love knows only courage and strength, love is friendly toward all mankind. Love holds out a hand to both the beggar and the prince. Love meets rich and poor on the same terms.

In love there is no change; in love there is no doubt. Love is always loving; love is ever faithful, love is never less than true. Love counts no thing too small to notice; love sees no flaws, observes no failure; love knows only great and beautiful possibilities, love knows only a happy present and a glorious tomorrow. Love "sees with eyes that are too pure to behold iniquity." Love sees into the souls of men, and there love sees her own reflection — love.

Love goes through the world knowing only love, meeting only love, seeing only love. Every one is

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love's pure maiden; every one is love's friend. Love finds work to do in all the paths of life. Love works among the poor. Love works among the rich; for though ofttimes the poor are rich in love, most often the rich are poor in love, therefore there is no place where love can stay her feet.

That heart that thrusts her forth is poor indeed, but such a heart there is not in all of God's universe, for created in love we must needs be fed on love, for love is the food of God.

Love is the heaven of our souls; love is the kingdom of the Father. Love is the all in all.

Without love ye can do nothing, for all were created to love.

There is but one law and that law is love, therefore, "love is the fulfilling of the law." Amen.

A TRUE EXPERIENCE

Perhaps the many readers of UNITY have not thought of the power of music in bringing the spoken word into manifestation. I have had the opportunity of trying it this year, and relate my own experience. Everyone in the music world has heard of the great Chicago Orchestra, formed years ago by Theodore Thomas, and since led by Frederick Stock. It has been the greatest interpreter of classical music the American people have ever known, and after years of conscientious work has at last been rewarded by knowing that the masses, the real every day people, have learned to love good music. Just outside of Chicago a most beautiful park has been fitted up with a pavilion for the orchestra to play to those thousands who can enjoy it in the open air, for the sides are without cover, and many seats are out among the flowers and under the trees; one often, in the stillness of a musical pause, would hear the chirp of the katydid or the croak of a frog.

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For six weeks the other pioneer leader of classica music, Walter Damrosch, and his New York Orchestra, have been playing twice a day in this unique and beautiful summer garden, and the Chicago Orchestra played for four weeks, giving a concert afternoon and evening. Only twenty-five cents was charged for admission, and if one chose he could stay for both concerts. This great treat for little money was appreciated by the residents all along the north shore of Lake Michigan, and one can imagine the habit many formed of going often, afternoon and evening. I went and sat right under the musicians, and let the full force of the magnificent harmony thrill through me. Purposely I refrained from entering into an intellectual grasp of the music, as, for instance, the stories supposed to be told by the Wagner operas, and I instead selected a word, or words, of a treatment which I repeated mentally in time to the music. Sometimes when the day had been hot and life full to overflowing with rush and work, and I was exhausted in body and mind, I would say, "God is my rest." "I am free," and before two numbers were played I would be as fresh as after a long sleep. Like millions of others the want of money has torn my soul, and night after night I centered my faculties to the words, "God is my riches, I am rich!" and kept time to the wild strains of "The Ride of the Valkyries" or the dainty notes of Grieg's Norwegian melodies, or to the wonderful vibrations from the souls of the great masters. Sometimes the rhythm would suggest a longer statement, as, "My God in the midst of me is wise," "God in the midst of me is free, I know it and I show it!"

One night I chanted, "Divine Love is here in all, in all," through a symphony of Beethoven, and the half of the program. You see I wanted to do something for others; for that whole world of strangers, each with his own thought-burden. Now hear the result! Last week I made twenty-seven dollars, two weeks

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before I made each twenty-five dollars, and the prospect for the future is for a larger amount. Without actually counting I think the summer months, July, August, September, will have brought me nearly $300, and usually I make nothing in these months.

A young lady, one who earns the family bread as a typewriter, and cares for a sick father, said she did not like the music. She did not understand it. I told her not to trouble about that, but come with me, and I would just call "prosperity," and she would feel the glory of perfect harmony. We were often side by side, and the last week I suddenly leaned over to her and said, "In two weeks I believe you will have a raise in your salary, or at any rate some good money luck." She told me last night that she and her sister have made fifty-six dollars within two weeks by writing little stories, recipes, etc., for the papers. Of course she and I are wage-earners, but the sums enumerated were totally unexpected and unknown before. One rule I have made for my life, *i. e.*, out of each experience to get good enough to form one resolution. My summer at Ravina Park concerts has served to crystallize this resolution: "Sell my home if I must (it is for sale), but get a little spot of ground and camp each season within the reach of good music and utilize it for the spiritual and material good of my fellow beings and myself."

May all who read this have an opportunity to test this method of spiritual harmonics.

— ESTELLA J.

TO believe your own thought, to believe that what is true for you in your private heart, is true for all men — that is genius. Speak your latent conviction and it shall be the universal sense; for always the inmost becomes the outmost, and our first thought is rendered back to us by the trumpets of the Last Judgment.—*Emerson.*

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BIBLE TEACHING

CHARLES FILLMORE

ABOUT "BLESSING"

[In response to numerous requests the following are reprinted.]

The act of "blessing" has a significance that only the spiritually wise discern in its fulness. It is a fact of experience in mind action, and cannot in detail be explained in words. The deeper the spiritual realization, the greater the power of the blessing; yet all have the power in degree, and may exercise it and get results without understanding the law. To "bless" is to magnify spiritually. It is another form of praise. Its mental law is increase — multiplication. Jesus always blessed what he had in hand as a working capital, and it was increased — the few loaves and fishes expanded under this law to the satisfaction of the hunger of thousands.

We find that we can magnify any trait of character or faculty of mind by blessing and praising it. It does not make any difference what your mental limitations may be, you can, through the faithful application of this law, bring about an entire change. You can literally make yourself over. You can do away, in its entirety, with the personality, if you will bless in the name of the Lord all your inherent capacities and ignore your limitations. "While he blessed them, he was parted from them and carried up into heaven." The *form* of the thing disappears under the expanding power of the word of blessing. It is not a loss, but a gain. Blessing is the fire that empowers the mobile waters of life, and it becomes a quickening energy that stimulates the whole man. It raises man from a material to a spiritual basis, which, under the action of what might be termed mental precipitation, becomes permanent in consciousness. Through blessing and praising the personality we spiritualize it until it disappears, as to its limited aspect; but it comes again

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into consciousness, the same, yet not the same. "Ye men of Galilee, why stand ye looking into heaven? this Jesus which was received up into heaven, shall so come in like manner as ye beheld him going into heaven." Do not look off into the heavenly part of your being for this spiritual man whom you have blessed, but realize him as the practical, every-day man, who comes again and again before you in your daily life. Look for the spiritual man to supplant the mortal man — gaze not up into heaven for Jesus, but see him in your heart. "Let Christ be formed in you."

I said that through blessing we may make ourselves over, and I am sure it can be done; but I did not say how much effort it might require, nor how much time it would take in specific cases. Some have been blessing themselves and their surroundings until they are far along on the road, while others have been doing right the opposite. The one who has blessed has multiplied the good, and the result is an easier way into the Kingdom of Bliss. (Blessing and bliss are from the same root.) Beauty of body should always be the outpicturing of beauty of soul; and this inner beauty should always be the first consideration, because external beauty must necessarily be transitory unless the goodness and harmony of God be incorporated into it. So the first step in this process is to attain that peace, purity and power of soul which God only can give. Pray much, forgive all, praise all, condemn not, put away pride, seek beauty for its spiritual radiance rather than its mortal form, then you will attain both.

The second step is to quicken through the power of the word all the functions of the body. The specific details of this process each will find for himself as he proceeds. The body has many brains, or ganglion centers, through which the mind acts. We use *consciously* the brain in the head only. We should

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think through every brain cell, and consciously direct its action in building up the body.

When you have attained control of the various functions in the organism by thinking through the brain center that holds the vital energy there as a storage battery, then you can stop all decay and dissolution and perpetually renew the body. This requires much interior concentration and blessing of the run-down, weak and discouraged flesh man. I know, because I have been at it many years, and I am just now beginning to feel the new currents of life flow steady and strong through my organism. I spend from four to six hours daily in this work. At first it was difficult to get started, and I had many back-sets; but now it is quite interesting, and I often stay up all night intent upon making some point in the control of these subjective functions.

I will give you this key as a starter: Being is mind; Being is formless ideas; these ideas are Intelligence, Power, Love, Substance, Truth, Life. These formless ideas take form through centers of consciousness called cells. In man's body Intelligence is manifest through the front brain, Power through a little brain at the root of the tongue, Love through the *solar plexus*, Substance through a center just below and a little back of the stomach, Truth the navel, and Life through the sexual center. To get control of these centers is the great overcoming of the Master, and it is accomplished in this way: Sit in the silence and affirm; say, "*Power*." Realize the mighty power of God. Get a great understanding of power. Then say, "I am that Power. My body is a battery of Power Omnipotent. That Power is now vibrating at the root of my tongue and through my larynx." Then center your attention at that point and think Power, Power, Power, until you feel a quickening. Sometimes the first manifestation will be a fit of coughing, showing that you have stirred up the

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life there. Then go to the Love center and talk about God-Love. Send out thoughts of love to everybody, yourself and your own body included; then to each of the other centers. Keep this up until you have all the centers *alive* and under your mental direction.

As I say, this requires persistence and patience; but it is the only permanent way to get control of the body and renew it. You can see that the word of blessing and praise is the most important to use in this work, because the body needs stimulating. This will give you work enough to last a long time. When you have gotten these six centers purified and filled with the pure water of life, then you can turn it into wine and thus perform the first miracle at the wedding of mind and body in Cana (place of reeds, the larynx) of Galilee (power of vibration). When you have accomplished this, you are far on the road to Jerusalem, or City of Peace.

* * * *

HEAVEN AND EARTH

The Scripture symbols "heaven" and "earth" stand for mind and body. The word translated "new," in the original means *renovated.* In making all these Bible symbols relate to the mind and body of man we do not mean that there shall not be a corresponding transformation in the planet and its mentality. The change must first be in humanity, then in the environment. When the individuals of the human race have renovated their minds and bodies through Divine Metaphysics, then will the transformation of the outer quickly appear.

The fact is, that there is no permanent, fixed state external to us which may be termed heaven and earth. When our minds change, these seeming conditions without go through a like transformation. Things are reflections of ideas, and when the idea changes, the thing cannot help but do likewise. We see this

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exemplified in a measure in our sensitiveness to heat and cold, which is dependent in a large degree upon the vitality in the body and the poise of the mind controlling it. One who is filled with vigor and affirms his ability, can withstand a degree of cold which under other states of mind and body would congeal his blood. Under the Divine Law man will learn to conserve the life of his organism and generate through the action of his mind a life force that will be so rapid in its action that he will not be conscious of heat or cold, and to him they will have disappeared. There is no doubt but that Jesus attained a state of mind and body where he was oblivious to heat and cold, the pain and sorrow, the ignorance and death of this race mind. To him "there is no more sea," the sea being a type of the race substance which has been formed into vibratory waves of ignorance, in which people swim and eat and fight and die as fishes in the sea. In the *renovated* mind and body this is to be done away with. We will not be swayed by what our ancestors have thought, what the world thinks, nor what those about us think, but each will draw direct from Spirit and become an original fount of life and thought. "I will give unto him that is athirst of the fountain of the water of life freely."

"This tabernacle of God is with men." We do not have to go to God; He is right here with us now. He will "dwell," or as in the original, *tabernacle* with us here in earth. This means that the place of spiritual communion between God and man is right with men — in their minds, souls, bodies. When this renovated state of mind and body is at its highest there shall be "no temple."

The consciousness of body as a fixed form is even to disappear to consciousness. We shall not need the "sun," the wisdom of the heart, nor the "moon," the intelligence of the head, for the "glory of God," or the everywhere presence of the Divine Mind, shall

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The Vitalizing Energy of Jesus Christ heals me.

From UNITY for October, 1908, Kansas City, Mo.

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lighten it. This state comes into our consciousness just as fast as we let it, by "overcoming" the "abominations and lies" of materiality. People all over this earth are today coming into this "New Jerusalem" which is let down out of heaven. They are being renovated and purified by an inner life current entering their bodies through their minds, and they can testify that this new heaven and new earth is not an illusion, but a veritable fact. They feel the new life quickening the nerve centers. The Principle of Life is so conscious, that they realize that the Divine relation between Father and son is established.

* * * *

GENESIS

Who wrote Genesis is not known. Says an orthodox Bible authority in a standard work (Peloubet's Notes): "The author of Genesis as we have it now is unknown. It is more than probable that Moses wrote a greater or lesser portion from ancient documents, though it is not so stated in the book itself. The history of Genesis closes at least a century before Moses. The documents or narratives incorporated into the history were doubtless very ancient. In any case there must have been recensions and almost retranslations, so that they could keep pace with the changes in language during more than a thousand years, as has been done with our English Bible. Compare the Lord's Prayer as now printed with that issued in 1258:

"Fader ure in heune, haleeweide boeth thi neune, cumen thi kuneriche, thi wille beoth idon in heune and in erthe. The euerych daw bried gif us thilk dawe. And worzif ure dettes as vi vorzifen ure dettoures. And lene us nought in temptation, but delyvor of uvel. Amen."

So we see that it is not expedient or profitable to make this an historical account of the creation of the heavens and the earth. This view has long ago been

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given up by intelligent Bible students. The modern school of higher Christian critics looks upon it from various standpoints. Prof. Briggs says it is "a Hebrew poem of creation." "A solemn hymn," says Dr. Gladden. Prof. Moulton calls it "Epic Stories." Some call it an allegory; but just what the key to its meaning, orthodoxy saith not.

The key to Genesis, as to all the Bible, is *mind*. Find out about the working of the mind of man and you will easily unravel by analogy the allegorical statements of Genesis. Everything visible is the picture of an idea in the invisible. Man's body is a standing forth of an aggregation of ideas invisible. These invisible ideas constitute what he calls his mind. Those ideas are based upon primal ideas inherent in Being. These primal ideas are the foundation of the multiplied minds of humanity, and all have their source in them. God creates the primal ideas only; man incorporates his concept of them into his consciousness, and we have the visible universe. The visible universe is not created by God, but by man. It may not be true that the human family as we see it formed the planet upon which we now live, but these conditions were brought about through the mental action of the man-idea. We are told that this "image and likeness" of Being has all the lesser ideas under dominion. The impulse from Being is to increase and multiply and replenish the earth. This means far more than the physical generation of families.

The first chapter of Genesis describes the primal mind of man with all its potentialities as it appears to God or Being. The second and third chapters describe the manifestation or forming of man. The first is ideal, the second is the limitation or forming of the ideal for a purpose. God rests in the ideal "from all his work;" then the Lord God, or ideal of God, begins to clothe itself under Divine Law, and Adam appears.

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FAITH

H. E. CRANDALL

Faith is the key that unlocks the treasure-house of the universe. The path to the end is through the gateway of faith.

Faith cures disease, causes energy, clears the understanding, conquers men — gives the losing cause its final triumph.

Life is won only by ceaseless faith, and the good of yesterday is made stronger if you achieve it anew today.

You can keep faith only as you can keep a plant, by rooting it into your life and making it grow there.

Cultivate faith and trust in the wisdom and power of God, which a constant fear and anxiety contradict.

Let us have faith that right makes might ; and in that faith let us dare to do our duty as we understand it.— *A Lincoln.*

Faith is like the Wizard's flask — the more you pour in the more you pour out.

Take a mental position toward what you desire and employ language of faith and not of fear.

The larger our faith in the unseen the more we shall see in the seen. Let us draw near with a true heart in full assurance of faith.

There seems to be a concensus of opinion of the best thought of the age that faith has a most decided substance.

Faith is the substance of things hoped for, the evidence of things not seen.

When in any undertaking we put our main dependence and trust in an individual and not in faith in the Supreme Power, we are off the main track of the most perfect success.

Religion is absolute faith, boundless hope, unlimited love.

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"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

IT is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock, in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This Society has been in existence about eighteen years, and has over 16,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 p. m., your local time. The Spirit will adjust geographical differences.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, $1.00; paper, 50 cents.

UNITY is published monthly, and contains a large amount of instruction. The price of it is $1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of $1.35 for both.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble, in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep this in mind, and do not send messages to the two departments in one letter. By complying with this request you will avoid delay in receiving answers to your letters, and will also lighten our work.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Address,

SOCIETY OF SILENT UNITY,
UNITY BUILDING, 913-915 TRACY AVENUE,
KANSAS CITY, MISSOURI.

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CLASS THOUGHT

OCTOBER 20TH TO NOVEMBER 20TH

[Held daily at 9 p. m.]

The Vitalizing Energy of Jesus Christ heals me.

PROSPERITY THOUGHT

[Held daily at 12 m.]

The fearless victory of Christ-Mind enters into every thought, and I am prospered in all that I do.

AFFIRMATIONS FOR THE REDEMPTION OF THE BODY

My mind is not adverse to anybody or anything.

I see my Good everywhere.

I love this body.

I love with tenderness, kindness and patience all the *strength*, good strength, enduring strength, powerful strength in this body.

I am not cruel nor domineering — I do not *drive* my forces, but gently lead them through love.

And we are now men and must accept in the highest mind the same transcendent destiny; and not pinched in a corner, not cowards fleeing before a revolution, but redeemers and benefactors, pious aspirants to be noble clay plastic under the Almighty effort, let us advance and advance on Chaos and the Dark.—*Emerson.*

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THE MINISTRY OF THE HOLY MOTHER

EMMA CURTIS HOPKINS

[EDITOR'S NOTE:—Several years ago Emma Curtis Hopkins wrote Bible Lessons for the *Chicago Inter-Ocean*, and among them was the following, which was published in UNITY, and afterwards issued in a booklet. It has helped many, and we have recently been asked to republish it.]

The people have always used two ways of bringing to pass life, health, strength, support, defense. Either by material performances or by spiritual exercises great miracles and mighty improvements have resulted or failed to result. When life was to be saved in great multitudes soldiers with sabers and guns have slain other multitudes to save it. If starvation stared a city in the face its strong men tore down and pillaged other cities to get bread for that city, or cultivated patiently the seeds and soils to bring enough to the families. This is materiality and its processes, sometimes peaceful, sometimes violent.

By spiritual or metaphysical processes the same results have been reached without any such exertions of muscles or patient delvings as the material or physical ways demanded. Instances by the million are reported through the ages, how, by a metaphysical operation called prayer, miraculous things have been brought to pass. Elisha, a gentle prophet of Israel, a thousand years before Christ came to the rescue of a besieged city, and by praying caused a great abundance of provisions to be suddenly spread before the host of starving people. The king with his strong and willing army had utterly failed to bring the needed assistance.

Elisha could do great things and small things by the exercise of a metaphysical process called prayer. Nothing was too small and insignificant for him to pay loving and majestic attention to, and nothing was too great for the mighty sweep of his spiritually enlightened faculties. He was very like the Supreme Spirit,

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whose co-operation his prayers invoked, in the respectful tenderness with which he touched the tiny wants of little homes and the immense wants of kings and kingdoms.

The Supreme Spirit lights the flaming points of distant Arctos with glory and reddens the wings of the insect under the grasses. The great God delights to wheel in heavenly splendor the sunlit worlds of Canis Major at the foot of Orion, and to move in speechless happiness the microscopic infusoria swimming in speed around each other in the tumbler on your table. So Elisha raised up with tender kindness the Shunammitish baby, and drew the ax head from the bottom of the Jordan for the simple hearted laborers, exactly as readily as he opened the dropping globules of ether to disclose the heavenly hosts that loved him.

Hezekiah, after him, a king in whom the knowledge of the ways of that metaphysical presence men have called God, was quickened, lifted up his voice and spake words whose import unlocked the gates of assistance where no material or physical power was available, and swept the fields of a host determined against him. Not a sign of harm was visible when the spiritual exercise of Hezekiah had wrought its mission.

"The King is not saved by the multitude of an host, neither the strong man by his valor," according to the spiritual doctrine of processes for demonstrating life, health, strength, support, defense. No gathering multitudes, no mechanics of civilization or barbarism, can match the sweep of a prayer which has let loose the flood-gates of energy stored in the circumambient ethers around the heads of Nations.

The company of Scotch Covenanters, whose enemies chased close, stopped at the sound of the voice of prayer of Saunders. "Spead thy cloak over us puir things," rose his childlike petitions, and the messengers of mercy dropped their soft robes down close, till like a fog of hiding the pitiful band were covered

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and the discomfited enemy turned back defeated. They call it a fog, but it was the hem of the mantle of protection whose white kindness touches the pillow where your head rests, ready any moment to be stronger than sorrow, more terrible than an army with banners, if you will but touch its sweet chords with the words of your heart.

Nothing material can reach it, nothing unjust or angry can stir it, though it is as willing as the mother who bent over your cradle, and as capable as your highest hopes could ask.

Choose, people, resting, walking, studying, competing, whether it is better worth while to get one with the spirit brooding ever over and near and through all the earth, or to go on in the ways of the flesh whose competitions and strivings wear the heart sore and strike the hopes back till the skin is withered and the eyes have lost their light.

Ever anon the lovers of the spiritual ways have spoken, but the noise of the world has been too great for the sound of their teachings to touch that inner ear which must respond before the mind is willing to cease using the hands and brain of physical existence to bring to pass its assistance, its life, health, strength, support and defense. The noise of the world has even drowned the sound of their teachings to their own ears of those who have struggled to free themselves from the harrowing ways of materiality to be united with the peaceful successes of spirit.

Ages ago the Zoroastrian prophets taught a lesson of how to live by the spirit out of the reach of the fret and turmoil of matter. Taking the wings of the words of faith, we rise into the airs out of the reach of pain, away from the lashings of fate, free from the disappointments of trying to win our way in a world gathered to defeat our every purpose, they said. But a sound of the world's beliefs rose high on their bewildered ears, and they stopped to parley about what

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evil things the spirit saw in different kinds of foods and the marriage of castes. So they drew the gates against the Spirit with as strong bars against its beautiful ministry as if they had been stone walls clinched with steel bolts. For the Spirit is only wooed by praises. She only moves down on the hosts embattled against us when we unlock the filmy gates between us by the keys the truth in our heart tells. The Spirit cannot look upon evil. She sees none in her life. She touches none in her pathway. When talk of evil begins, when scoldings or descriptions of troubles or wickedness begin, a gateway is closed against the glory-shod feet of the Holy Mother of mercy and love.

The Brahmins spoke of her white robes of healing and she let them fall over the bruised spots of their lives ages and ages ago. Then they refused that those born in lowliness and those born as women should feel the touch of her seamless robe of healing, and closed the invisible gates against her streaming balsams of cure for all evils. For God the maker of worlds, God the Father, is careful of God the Spirit, the Holy Spirit, the Mother, that she shall only go down where the gates of hiding are opened by truth. Praise without blame, kind words without tincture of censure, the holy motherhood of God may slip down through, and with the soft fingers of divine tenderness smooth the brow of anguish or give the help you are needing.

The ministry of God is the Spirit of God, the Mother. The Mother is fair and kind and untouched by the name of sin, sickness, or death. He who would live must open the gates for the Mother of life by thoughts that eschew death. So Paul closed the gates against the Mother Spirit, the bride of God, the Father, and down falls the sight of poor Elymas. (Acts 13:8-12). Tender words, gentle words of healing life, balming, lenitive, forgiving words would have opened the gates for the bride to walk through that the perfume of her holiness

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might have seized the heart of Elymas to speak forth in raptures of the power of the spirit of God as greater than all the acts of his legerdemain. He might have seen how sweetly mysterious, how strongly miraculous God as a spirit can be, ministering unto the sons and daughters who constitute the sonship of God in their divine nature. But Paul caught a sight of the blackness of sorcery and called Elymas such names as the ears of the Mother are never permitted to hear. The protecting Father hath a law that the mother ministry of the Spirit shall never pass through the walls where hard words are spoken.

> Make smooth the grasses,
> Cover the pathway with leaves,
> My bride's feet are sandaled for peace.

The early church forgot this law of God the Father concerning the ministry of God the Spirit Mother, and closed against her mercies, her kindness, again and again, till the healing of her seamless dress touching the bedsides of pain and disease was by and by lost sight of, and miracles have been so few that men have even doubted if the spirit ever wrought any. There have been twelve messages, which the metaphysicians of the ages have given, which have had the opening of the closed gates in their strength and wisdom. The spirit has stepped forth through them. John the Revelator called them foundation stones to the beautiful temple. He called them gates of pearl. Paul had been right in saying that we are the gates of God. He had spoken some of the messages with the unlocking skill in their meanings. The Spirit of God has always stepped into sight with the miracles of healing and uplifting and comforting wherever they have been spoken. All the world which has had freedom from speaking the words the Healing Mother must not hear, have agreed in the messages or statements which make straight and smooth her pathway over the needs of mankind. We now call them the

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twelve doctrines of Jesus; the twelve messages of Christ; the twelve lessons of science.

The early wise men called them the twelve genii of power; the twelve labors of strength; the twelve energies of being. Here at the center we dwell. There at the gates dwelleth she. It is ours to open the gates. It is hers to enter in through the gates. "Go through — go through all the gates to make way for the people," cried the prophet. Letting Paul's closing down of the spirit aside, seeing the opening of the gates of the loving deputy's mind, we will mention the true ways of Jesus. We will touch the hinges of pearl that from this moment we may not hide the ministry of the motherhood of God.

Did you ever notice how careful the noblest and tenderest husbands are that their beautiful wives shall hear nothing hard or pain giving? They are the living symbols of the carefulness of God the Father that the Spirit, the Holy Spirit, shall not be found where censure, criticism, scolding, maligning, crying are going on. The filmy walls between her merciful ears and our harshness are as thick as the stones of the ancient prison walls so far as her hearing is concerned. Yet she is near, close, ready, all-powerful, all-capable, empowered with the signet ring of God, the Omnipotent Father, to hear all our prayers. Open the gateway to her ministry of a new life by telling what her blessed ears may hear about life. So she will stream into your soul with a new life quickening, and forth from your soul will go to the dying a stream of that ministry called raising the dead, which Jesus, whose ever-present mother she was, brought to pass so often. We may let her in by telling things to her about health, which the protecting Father would willingly let her listening ears hear. Do you know the second message of science concerning health? It is the only one which she may enter into your soul by and go forth

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where your heart choses to heal and cure the hurts of the world.

There is a third message. It is about strength. If you are ready to speak as the Father permits the spiritual strength to hear, she will revive your energies, and up will spring the strength of those where you would have strength transform out of weakness.

The fourth is what she is ready to do about supporting you without your struggling against any odds. The Spirit would have you as satisfied as she is with home bread, and wine, and milk, and honey. But she may only hear the fourth message of science concerning support. You may rest back of the gateway of plenty till you give her the open sesame the Father will let her come in by. She will shelter you and the world if you will let her in by the fifth message of science. She may go before like a wing of defense where the danger is lurking, and no ill shall befall where you speak the safe words for her to hear concerning defense. The sixth will give you the character presence which high thoughts on majestic themes can give. She will show you how to think so as to be the Gardieus stone, shining as one whose soul converses with the immortals. The seventh she has consecrated to the spoken word. She will speak with a voice, and speak through your voice so that the ears of the people will sharpen and their hearts will leap at your words. The sound of your voice may be full of healing, full of uplifting. She will touch your pen with the fire of inspiration if you are bold enough to tell her those words about writing things of great purport, which the Father gives her permission to hear. She will touch your throat with songs of the cherubim and seraphim, chanting great symphonies around the seas at the foot of the mountains of paradise, if you will tell her what God is giving her ears to hear, about the voice that enchants with melodies that cause the hills to drop down their odors of healing and apples of bliss.

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She can make your fingers supple and skillful if you know the words about skill, when she, bending low by your pillow, may hear. She can make you so beautiful that the beggars will forget to be hungry. Her smile may light on your face with its own love-lit glory, if you know the eleventh message the great God calls the opening of the gateway to the sight of her face. She will teach you how to love so that all hate shall be melted where you speak and where your face is seen. The genius for loving so that anger is smiled into peace, the genius for loving so that sorrow shall rest into gladness, she can enter into your soul with and pass over the world with. You must make her hear by the twelfth message of science, which is the only one the great love of God permits her to hear.

She was bending close over Paul, but he would not open the door by the key which his heart held in a secret recess. If he had given the Holy Mother the twelfth message of science, Elymas would not have been struck blind. No, he would have loved Paul with the love of a brother, and gone with him over the cities where he knew their secrets, showing him all things in patience and sweetness. The Scriptures are given for warnings. This lesson is a warning. Do not think the mother tenderness of the omnipotent God as spirit of miracle-working ever hurts. It is when words are spoken her ears are protected from hearing, that blindness and pain and disappointment fall to the lot of the world.

God is good. The Spirit is love. The miracles of Spirit are for joyous fulfillments of hopes. Whisper the words to the ears of the Mother. Let down the bars between her ever near presence and thee. She will enter in and go forth clad with the miracles of Jesus.

Let him that heareth come! Let him that is athirst come! None is so lowly, none is so wicked, but

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she will bend and hear, if he will not use the words the Father never permits her to hear. She is wooed by praises; she hears great praises of God the Father. She loves the descriptions of his majesty, his mercy, his watch-care, his omnipotent love. Do you know the words the Father openeth the ears of the Spirit to hear?

THE relations of the soul to the Divine Spirit are so pure that it is profane to seek to interpose helps. It must be that when God speaketh, he should communicate not one thing, but all things; should fill the world with his voice; should scatter forth light, nature, time, souls, from the center of the present thought; and new date and new create the whole. Whenever a mind is simple, and receives divine wisdom, then old things pass away — means, teachers, texts, temples, fall; it lives now and absorbs past and future into the present hour. If, therefore, a man claims to know and speak of God, and carries you backward to the phraseology of some old moldered nation in another country, in another world, believe him not.— *Emerson.*

DAMASCUS VITAL STATISTICS

The French government, wishing to obtain some vital statistics in regard to certain Turkish provinces, sent the usual blanks to the provincial governors with the request that they be answered. The following is a copy of the reply received from the Pasha of Damascus:

Q.— What is the death rate in your province?

A.— It is the law of Allah that all should die; some die young and some die old.

Q.— What is the annual number of births?

A.— God alone can say; I do not know and hesitate to inquire.

Q.— Are the supplies of water sufficient and of good quality?

A.— From the remotest period no one in Damascus has died of thirst.

Q.— Give general remarks as to the character of local sanitation.

A.— A man should not bother himself or his brothers with questions that concern only God.— *Toronto Globe.*

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Editorial Comments

In answer to your question whether spiritualism has not proclaimed a large measure of Truth through its phenomena, I would say that it bears the same relation to Truth that intellectual perception does to spiritual realization. Many people get their first glimpse of spiritual life through the study of spiritualism, but, not being the real thing, it never satisfies. I would not like to say that it does not have its place in the development of the race, but I am sure that those who are seeking the Jesus Christ plane of consciousness should have as little to do with it as possible. It proclaims many out and out untruths, which are misleading, and holds out promises that are not fulfilled. For example, the delusion that one can be developed in spiritual power through mediumship, which is giving up the will to another entity. Another is, teaching that death is the door to a higher life. These are errors, and the tendency is to weaken the understanding of those who are not well grounded in Truth. So we advise every student who wishes to get a good hold on the Absolute to leave spiritualism and all psychic phenomena alone.

FORT WORTH, TEXAS.

MR. CHARLES FILLMORE,

DEAR SIR:—I have been a subscriber to UNITY for two years and have gained some good thought through it. I was interested in your call for aid, enough to cause me to enquire about the details of your work. I have not given anything to the Society, not because I am of a stingy nature but because I have long ago ceased to give to any religious organization. I did give for a number of years when I was a member of the Baptist church, but I withdrew my membership six years ago, and thought I was an infidel, and said the worst I could think of about churches and those connected with them, until I met Tom Laney, a railroad conductor living at Clinton, Mo., and a member of Unity. I will admit that I got a great deal of good either from or through him.

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I was at the time paying out money for drugs and medical services, but by his teaching and a little book which I ran across, I was enabled to dispense with medicines. I have been studying myself from every viewpoint, but have many kinks to straighten out. When I saw your call for money I asked myself, "Why should I give for that purpose? Why should I ever give without receiving anything in return?" I have had many people tell me, "It is more blessed to give than to receive," when they wanted something, but never had anyone tell me that when I wanted anything. Explain your system to me, from a financial as well as spiritual standpoint. Tell me why I should prosper by certain lines of thought when my neighbor is going down hill. The Good Book says that God causes his sun to shine upon the just and the unjust. I do not want to be bitter nor use malice, I merely want to know.—T. W. H.

This is a fair sample of some letters we get, and in answering this one we shall answer them all. The writer is honest, an earnest seeker after truth, and should have the most comprehensive reply to his queries that we can give.

The majority of those who come to us for help have been like this man, church people, but have drifted away and grown critical of all religious movements. They are especially opposed to giving their money to further a religion which, they say, makes all its promissory notes payable in a future world. Looking upon ecclesiasticism as a sort of "graft" that is striving to get, and give nothing in return, these people get critical and suspicious of everything that has the appearance of religion. Although they do not realize it, they are "calamity people"—people who honestly think that things are going to the "bow-wows"—that the rich are grinding the poor; that capital is at war with labor; that wealth and influence rule the courts; that there is a whirlwind of injustice everywhere, and no place for an honest man anywhere. All of which is not true. Things are getting better right along, and the world is a far nicer place to live in than it was in the days of Nero, or the feudal barons. Get on the sunny side and you will see very much to be thankful for.

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Although we are far removed in our religion from the orthodox Christian church, we have the utmost respect for and appreciation of its work.

Pope Pius saw beautiful flaxen-haired Saxon girls exposed for sale as slaves in Rome, and, moved with compassion, inquired where they came from, and sent priests to convert their people to Christianity. Paul forsook everything and endured indescribable miseries that he might teach people the truth. The Christian religion has for two thousand years kept an army of unselfish soldiers in the field, who have worked in all sorts of ways, nearly always with uncertain compensation, for the betterment of the human family. Statistics show that Christian ministers receive an average of about $500 per year. This certainly does not warrant a display of "purple and fine linen."

But orthodox Christianity has not comprehended all of God's revelation to men. There are new and more practical possibilities in it, and we have discovered some of them — but not all. We are seeking to prove that the Christian religion is a marvelous system of therapeutics that will heal man of all diseases and make his body immortal. That it will also show him how to provide for his daily needs without labor. By "labor" we mean that work which worries and wears men out. In addition to this, Christianity will make, right here in the earth, all the conditions that have been for ages promised to man in some far-away heaven.

We are in various ways proving that our interpretation and use of the Christian doctrine brings about these results, and those who have studied and participated with us are our firm friends and supporters. In view of these facts we do not hesitate to ask for temporal help in carrying forward the work. We furnish the ideas, you supply the material things. In the language of Paul, "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?"

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Millions of dollars are annually raised in this country to educate foreign heathen, yet we find a greater need among the heathen right at home. We are doing our best to show them the way to be saved from their sins, sick bodies, and get into heaven (the kingdom within) right here and now. Is not this a great work, and should it not receive the generous support of every philanthropic soul? We think so. We ask every reader to help us extend the circulation of our publications, that the people may be educated.

Our work is steadily prospering — we do not go beyond our means, but we could do vastly more good if a larger number of people could get our literature and instruction.

We have often heard men regret having given money to relatives and friends, but never a complaint of this character where the money went to churches or religious institutions. This argues well for satisfaction in giving. "It is more blessed to give than it is to receive." If you want real joy, give to the good, and look to God for your reward. It will prove the happiest investment you ever made. People who make a practice of giving to good works a part of their annual income have secret joys that prove the presence and reward of God.

This good brother says that when Tom Laney (God bless the boy) told him about the Unity doctrine he was buying medicine and paying money to doctors, which he has stopped; and that he has, in addition to this, "got a great deal of good." The words of Truth that brought all these changes, and financial profit to this man, originally emanated from this Center. In view of this, is it presumptuous in us to ask that he help with the money he is saving to still further the work until it reaches all men as it has him? "Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over."

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I feel that the time has come to speak of what UNITY has done for me as briefly as possible. While I drank in readily everything published in UNITY, that which has done the most for me was concentrating on the brain, or ganglion centers, as given in the July number of 1905. This led up to the most enjoyable experience I have ever had. One evening after concentrating and relaxing, I was conscious of a peculiar quiver at these ganglion centers. After a little a very peculiar throbbing began at the life-center, and at every throb there was an expansion of what seemed to me to be a slightly grayish substance somewhat resembling smoke, only that it stayed together and did not float away. This substance expanded to the surface of my body, though not above the solar plexus, but *down* to the tips of my toes. I was fully conscious of this being my real lower body and limbs. The *one* thing that impressed me so was that my bones, muscles and all were absorbed, dissolved, into the new substance that I was being transformed into. I did not wish to move for fear of disturbing this change and I was eager to understand its lesson and meaning. The vibration that followed this experience has never left me, and I am stronger on my feet since then than ever before. (My work requires a great deal of walking in the open air.) After this experience I wondered why the upper part of my body and head had not been affected by the change. I carried the thought into the silence and about a week afterward a similar experience started from the "Substance" center and completed the filling out or transforming of my personality. This substance, unlike that of the lower part of the body, limbs and feet, was transparent, but worked the same in absorbing bone, etc., was "liquid air." I would like an explanation of this experience from Charles Fillmore and others advanced in the understanding of the laws. Have they experienced anything like it. *What* and *why* is it? Yours with kindest thoughts—Mrs. C. B. L.

All of the brain-centers in the body send out an invisible Substance, which can be seen under right mental concentration. You centered your mind at the life-center, and thought of life, and life responded. This is the law—speak the word and it is manifest. "I speak of strength, and lo, he is there." You consciously turned the vital emanation into your organism by your thought of it as part of your invisible body. In the Jesus Christ regeneration this must be done daily until the whole body is spiritualized. Of course there is much more to the process than the Substance side. The most important part to most people is the harmonizing under the Divine Law of the erroneous thoughts that have materialized the finer forces of the body. Your Spiritual sight was unusually clear.

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"In him we live, and move and have our being." Sitting at my desk the other day trying to realize my oneness with God, the fulness of his presence, and the Peace that realization brings, this text came into my mind with such startling distinctness, it seemed as if some one had spoken it into my ear: "In him we live, and move and have our being;" and like a flash the whole meaning of these words burst upon me, and the sudden, overwhelming thought was almost more than I could bear.

"In him we *live!*" Think what it is to *live* in God! And we *do* that. There is no "maybe" or "perhaps" or "we shall" at some future time, but here and *now* we *live* in *him*. We may not be conscious of our life, but it is ours, the only life we have, and when we are once conscious of it; when we open our hearts, our minds, our wills to this Life, it is the fulness of all we can ever desire. Thoughts we do not recognize as ours come to us, but they have always been ours, been a part of us, for our life contains *all* the life there is.

Isn't it a blessed, comforting thought, one we can rest in every moment of our days? We have nothing to do but let God live in us. The one life pulsating through everything is *my life*, is *God's life*, the *only life* there is.

Then the following words, we *move* in him, and have our being in him, emphasizing the oneness of *all*, and that all *God*.—E. D. B.

The thought mentioned above has been coming forcibly to us also. We have been holding it like this:

In abundant, boundless, omnipresent Life, I live, move and have my being.

In enduring, unfailing Strength, I live, move and have my being.

In All-Power I live, and move and have my being.

In Divine Love I live, and move and have my being.

In Infinite Wisdom I live, move and have my being.

In pure Substance I live, move and have my being.

"We see always what we are looking for, and if our mind has become trained to look for trouble and difficulty, and all dark and dreary things, we find just what we seek. On the other hand, it is quite as easy to form the habit of always looking for beauty, goodness, for happiness, for gladness, and here, too, we shall find precisely what we seek."

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ANSWERS TO QUESTIONS

JENNIE H. CROFT

293. Will you please state your position regarding earthquakes and kindred disturbances?

Not long since I was very much surprised to find that in Christian Science these phenomena are called the vapid fury of mortal mind and not the work of God. In investigating further, I find that many Practical Christians hold much the same view, attributing them to inharmonious thoughts. To me a belief in this idea would occasion much disquietude. If I believe that the underlying power is not God or the Life Principle, I acknowledge two powers, and thus my mind is not at ease. If earthquakes are created by sense thoughts, why are they just as frequent in uninhabited regions and often in mid-ocean?

Do you have any idea if San Francisco were populated only by right thinking people, that she would be immune from earthquake visitation?

As I look at it, these phenomena are not destructive from the God standpoint, but serve some good purpose through the changes that are thus made in the earth's surface. Many times springs come forth and waste land is made arable.

If we affirm that God is omnipresent and omnipotent, how can we consistently believe that the earthquake is not of God?

As I understand it, God is absolutely impersonal, and in carrying on the economy of nature his laws are immutable. If we run counter to these laws we meet disaster; but if we always trust the Father within us to guide us aright, we need fear nothing.

Can you clear this point for me? — A. M. V.

How long will it be before man ceases to believe in God as some great being who does things, and when will he arrive at a knowledge of God as omnipresent, omnipotent Good? In operation, *this* God is law, the general fundamental Principle, the basis of and underlying every activity in the universe. God does not make or have laws, God *is* law. The relation between cause and effect is law, inviolable, unchangeable law, incapable of division, and therefore one great power. This energy when set into action becomes the cause which produces results in exact accordance with the character of the dominating control. Acknowledging the power of thought and its effect upon every phase of manifest life, we must agree that a world-wide prevalent thought cannot fail in its effect upon all life, whether it be atmospheric, mineral, vegetable or animal. Selfishness and greed in the heart of individuals engenders competition, strife and bloodshed, culminating in the clash of nations in the horror of war. If the tendency of human thought is selfish, and, when its purpose is thwarted it is

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full of anger, hatred and vengeance, then the sensitive ether which records the thought waves must be in a state of disturbance affecting life animate and inanimate. Where there is the least resistance, whether it be under the ocean, in some city or at the antipodes, there this disturbance may be made manifest, and it is called earthquake, tornado, etc. Thus we may trace the cause of all conditions to the mental states preceding them, producing these results according to direct law.

Looking upon God in this light, we can say that the earthquake is of God. If San Francisco had been inhabited *only* by people understanding and applying the law of Good in every particular of thought and life, then we believe that sufficient power would have been generated to avert any disaster from earthquake. When the whole world heeds the law of Good then will harmony prevail, and sorrow and sin be no more.

That good is often the outcome of some great disaster is true, but the good should be possible and be accomplished in a better way than by suffering, and the knowledge and application of this law of Good— or God, if it please you — will bring peace into the world. Knowing the law, trusting it, working with it, will surely bring nothing but blessings, and there is nothing to fear.

294. "Then Jesus said unto them, Verily, verily I say unto you, except ye eat the flesh of the son of man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." John 6:53-56. What does this mean ?— READER.

"The letter killeth, but the Spirit maketh alive." The literal reading and meaning of this extract from the Bible is an impossibility, but when we understand that Jesus meant by these words that flesh and blood represented or symbolized the one substance, Spirit, which is the real Self and which is to be appropriated and incorporated into the entire being of man, becoming his whole life as the flesh and blood is the life of the physical man, then we perceive what is the real meaning of these words which Jesus spoke. In eating and drinking we appropriate the life-giving substance in the food, and when we recognize and appropriate the life princi-

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ple of the indwelling Christ, we are alive indeed, and we are raised into the plane of spiritual consciousness where the sense man has seen its last day of dominion over us.

Do you teach that just holding thoughts of love toward people will cause them to love us? — E. A. C.

Yes. Here is the testimony of one who has demonstrated the very point asked:

Let me tell you what the Truth has accomplished for me and mine since I asked your help.

To a sister far away, from whom I have been estranged for over twenty years, I have sent daily thoughts of love and forgiveness, and lo and behold, in she walked the other day, with all hate and resentment gone, asking forgiveness. She now "sees," and is perusing the Cady Lessons.

About the same time the door opened, and a brother, between whom and myself there had been for seven years what seemed an insurmountable barrier, held out a hand for peace — as with the sister, and for that matter everyone with whom I have the least difference, I have sent to him daily thoughts of forgiveness and love. Just think of it! Perhaps I did not get down on my knees and thank God!

The change in our family life at home has also been wonderful, and at last I am emerging from the turmoil and feverish unrest of this unequal struggle against myself and the world, and am beginning to feel, and to be at peace with myself and the world, and that means more to me than you ean imagine, for it has been the dream of my life.— ***

Do you think that other literature along the same line as your own is harmful, and interferes in any way with the treatments while one is under your care? I have thought of late it might be so.— ***

We leave it entirely with you to decide whether you shall read other literature or not. If you try to follow too many different lines of thought at the same time, it interferes with concentration, and concentration is necessary to demonstration. Find the middle ground where you are willing to read and accept the good in all, and at the same time do not read so much that you will scatter your forces.

A GOOD COMPARISON

Hooligan — "Oi do be wondherin' how th' number av min in church compare wid th' wimmin?"

Hinnessy — "About th' same as th' wimmin compare wid th' min in th' pinitinchery.— *Judge.*

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NOTES FROM THE FIELD

J. H. C.

Great significance is being attached to the movement in religious circles known as "The Emmanuel Movement," and it is well worthy of the attention given it. The modern church is awakening to the needs of the whole man, physical as well as spiritual, and is realizing that the healing of the body has its place in ministering to the soul. The movement is a step in the return to the spirit and method of Jesus Christ From all over the land we hear of different churches taking up the question of healing, and in many instances it is being established as a regular feature of church work. The work in Emmanuel Church in Boston, Mass., is going on with greater vigor than ever under the originators of the movement, Rev. Dr. Worcester, and his assistant, Rev. Dr. McComb. From California comes the news that Rev. Thomas Parker Boyd, of the Church of the Ascension, San Diego, is holding classes for the study of the movement and its practice. In our own Kansas City, one Methodist church is doing a great work in healing, and other churches are advocating it. May the good work go on.

We welcome three new Unity Branch Libraries under the management of Mrs. Ida M. Tefft, at Houston Heights, Texas; Mrs. Edith J. Wilson, at Corning, Calif., and M. R. Coburn, Arroya Grande, Calif. Our subscribers in these localities will help in sustaining these Centers by buying their books of these good workers, and attending any meetings which they may hold. We all join in blessing them in their efforts to spread the gospel of Truth.

The evening of Sunday, September 6th, witnessed the formal leave-taking of Judge H. H. Benson and his esteemed wife from Unity Center and the work with which they had so long been intimately associated. On this occasion the whole Society united in a God-speed service, and Charles and Myrtle Fillmore, Jennie H. Croft, Prof. Le Roy Moore, Marion Austin Drake and Sophia Van Marter each expressed appreciation of the services rendered by Judge and Mrs. Benson, spoke of the love which united us all together as one, and poured blessings out upon these dear people, robbing the service of all sorrow over the parting of the visible ways. Denver, Colo., is the new field to which our friends have gone, where a host of good people were already waiting to receive them, and where they will continue to heal and bless all who come to them, as they have so thoroughly done in Kansas City.

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The benediction of love abides with Henry and Emma Benson, the united love of all Unity household.

In the magazine world we note that the publication formerly known as *The New Theology Magazine* has merged two other magazines with it, and has taken the name of *The New Age Magazine*. Harry Gaze's *Live Forever Magazine*, and *The Morning Cometh*, William Porter Townsend's paper, have been taken over by the publisher of *The New Age Magazine*, Mr. Frederick P. Fairfield, Boston, Mass., and a very creditable magazine is the result both as to appearance and subject matter. Price, $1.00 a year.

The Open Road, with the sub-title of "Official Organ of the Universal Brotherhood of Man," is a new publication which recently reached our desk. It is after the order of *The Philistine*, Elbert Hubbard's magazine: is original in manner of expression, and, while indulging in a few statements which may shock the sensibilities of some people, it is nevertheless a very readable little magazine. Published at Griffith, Ind., by Bruce T. Calvert. Price, 50 cents a year.

The Balance, formerly owned and published by J. Howard Cashmere of Denver, Colo., has been bought by Mrs. Olive A. Killin, who is most successful in conducting the magazine. The best wishes of UNITY are with Mrs. Killin for continued success and prosperity.

Another new magazine has entered the field nnder the title of *The New Life Magazine*. It is published by Dr. John Fair, of Philadelphia, Pa., and its purpose is, "The Unity of the Churches." The magazine is what may be termed evangelical, but is undenominational in its teachings. It is, in fact, quite liberal in its scope and views, making the New Life to mean the welfare of the body as well as the soul and spirit. The first number is unique in style and is very elegant in general get up. The fine quality of paper used, the many good pictures of the corps of writers and workers, all indicate the fine sentiments which fill the reading pages. Price, $1.50 a year.

The Cosmic World, the new magazine promised by Christian D. Larson, has made its appearance, and it is an important addition to the number of good periodicals which are pointing the way to the higher life and helping mankind to walk therein. Price, $1.00 a year.

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DEVOTED TO PRACTICAL CHRISTIANITY

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Washington, D. C.: Woodward & Lothrop, 10th, 11th and F, N. W.
Toledo, Ohio: C. G. Pomeroy, 418 Twelfth Street.
Jacksonville, Fla.: New Thought Reading Room, Woman's Club Building. East Duval Street.
St. Paul, Minn.: W. L. Beekman, 55 East 5th Street.
Chicago: Purdy Publishing Co., 80 Dearborn St.; A. C. McClurg & Co., 215 Wabash Ave.: The Progress Co., Rand-McNally Bldg.
St. Louis: H. H. Schroeder, 3537 Crittenden Street.
Denver: Colorado College of Divine Science, 730 Seventeenth Avenue.
Los Angeles: Home of Truth, 1327 Georgia Street; Metaphysical Library, 611 Grant Building.
San Jose: Wm. Farwell, 275 North Third Street.
San Francisco: The Occult Book Store, 1710 Devisadero, near Sutton Street.
London, England: Power Book Co., 14 Kenilworth Ave., Wimbledon, S. W.; Higher Thought Center, 10 Cheniston Gardens, W.

Publishers' Department

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Kansas City, Mo., subscriptions $1.25; 3 subscriptions $2.75.

All subscriptions payable in advance.

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WHEN WRITING FOR CHANGE OF ADDRESS, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. By giving this matter your careful attention you will save us much unnecessary work, and delays will be avoided. Change of address should reach us by the 10th.

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ENTERTAINMENT AT HEADQUARTERS

We get very many letters asking about room and board at the Unity Headquarters which we will here answer.

Our present facilities are not adequate. The Unity Inn gives vegetarian meals to all who apply, on the freewill offering plan. The contributions average about 25 cents per meal, which covers expenses. The few rooms in the building are so constantly in demand that visitors will have to be located in nearby houses. Rooms rent from $2.00 to $4.00 per week. Unity friends will always find an open door at the office from 8 a. m., to 10 p. m. Street cars from the Union station without transfer stop a block away. Take Independence Avenue or Grand View cars on elevated tracks and come direct to 913 Tracy Avenue.

A movement has recently been started by a few people who are interested in the work, for a new Unity Inn. It will cost, say $20,000. Three people have already offered to put in $1,000, each, if twenty of like mind can be found. If you have $1,000 that you want to devote to a good cause, here is an oppportunity. Or maybe you have a larger, or smaller sum. No plans have yet been drawn, but we are open to suggestions from those who want a home in every city they visit, where the Truth is taught and practiced.

In the old days, before hotels become so popular, the monastaries offered entertainment to travelers, who contributed according to their means. A revival of that old-time hospitality is at hand, and every man and woman shall find welcome, and both temporal and spiritual needs be met, in the inns of the Unity Society, which will eventually be found in every city in the land.

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The Bible Lessons by Mr. Fillmore are not permanently discontinued, but omitted from this number to test the demand. They have appeared in UNITY for many years and it may be that the space can be used to better advantage in some other way. Please let us hear from you about this point. If the Bible Lessons meet a real need, they will be continued; if not, something else will be substituted.

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Every prospective mother should read "Maternity Treatments," which appeared in the September UNITY. It will soon be issued in booklet. Price 10 cents per copy, or 75 cents per dozen.

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UNITY is now on many news stands throughout the United States. We want it on all of them. Ask your dealer for it, and have your friends call for it.

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THE ORGAN HAS ARRIVED

The members of the Unity Society of Practical Christianity are made very happy over the arrival of a beautiful $1,500 Æolean Orchestrelle, the gift of a friend in Pennsylvania, who modestly withholds her name from public mention. Accompanying this organ are two fine cabinets containing an extensive repertoire of mechanical arrangement of select music for concert purposes, accompaniments, and for classic entertainment, as well as something in lighter vein. Two years ago when the Society took possession of the beautiful new Auditorium, the need of an organ was keenly felt, and "The Word" was sent forth, that the need might be supplied. Later an organ fund was started, but its growth was slow, when the "Unity Guild," an organization of Unity's young folk, took it up, and breathed into it new enthusiasm, adding works to their faith, until the fund has been swelled to over $300.

But "The Word" sent forth has outstripped the process of slow accumulation, and Faith hath done her perfect work. For, lo, the Hand of God, through the generous heart of a loving friend, has placed in Unity Auditorium a finer musical instrument than had ever been planned. And so, what wonder there is great rejoicing at Unity Headquarters, and that the musical ones are having continuous recitals. Prof. Moore and Lowell stand in line each waiting his turn to play. Mrs. Moore says they should be treated for "organitis." Lowell says it can't be helped, because it's "organic."

On October the 16th an organ recital will be given, under the direction of a professional from one of the leading music houses.

A letter of thanks for this much appreciated gift has been sent to the donor, signed by the Board of Trustees, representing the whole Society.

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About 2000 friends sent contributions to our Unity Building and had their names put in the corner-stone. They also have a warm place in our hearts, with the many others who are joined with us in Spirit. It is good for us to have a cause in which we are especially interested and are desirous of seeing prosper. Such little things help to bind our hearts together and those who offer us opportunities to help are our benefactors. The Unity Building belongs to those who built and paid for it and our Board of Trustees are your obedient servants.

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UNITY publications are for sale at all the Truth Centers in our directory — which is published in nearly every issue of this magazine.

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TO PARENTS

July UNITY is so full of precious words. I found something on page 17, under, "Enduring Words," which strikes home to me with great force: "Analyze your words. What kind of words are you using? Maybe, in your own home, you are speaking words of criticism; cross, fault-finding words. Do you think they have no effect?"

O God, how well I know they have their effect. I nearly ruined my son continually holding his faults in front of him, criticising all his mistakes, hoping to make him perfect, until a year ago, when I took up UNITY, and changed to praising my son, and the change in him has been marvelous. I want my words to be as strong, uplifting words as Christ's were.— MRS. H. A. P.

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"Prenatal Culture will produce a new human race," said a prominent educator. Prenatal culture is explained in "Maternity Treatments." Order it in large lots and give it to your friends. You will thus prove your desire to do good and help your fellowmen.

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FREE HEALING CLINIC

A free healing Clinic is conducted by Walter Devoe every Saturday afternoon at 3 o'clock, room 4, 4656 Grand Boulevard. Chicago. Treatments are given to the patients present at this clinic, and the methods of healing pursued so successfully by Walter DeVoe are explained and elucidated by demonstrations in which all unite. The healing power is realized very positively and many are relieved physically and uplifted spiritually at this healing life center. All are cordially invited.

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All letters requesting treatment, and all correspondence regarding the silent hour, should be addressed to the Society of Silent Unity.

All orders for subscriptions or books and changes of address should be addressed to Unity Tract Society. By keeping your letters for these two departments separate you will greatly aid us in attending to your wants promptly.

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The SIGNS THAT FOLLOW is our bi-monthly paper, giving special attention to Silent Unity healing work. It contains a liberal amount of instructive matter pertaining to the overcoming of ills of mind, body and affairs, and every student should be a subscriber. The price per year is freewill offerings. "Lend a hand in the work for the world," and become a subscriber, and you will demonstrate the truth of "I am prospered in doing the will of God."

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ANNOUNCEMENT

We are prepared to send out into the field a most successful teacher, lecturer and practitioner of Practical Christianity. Do you wish to awaken a greater interest in work already established in your midst? Do you desire to start a Truth Center? Send to us and we will send to you our Prof. LeRoy Moore, a teacher and healer whom we recommend, and who has been one of our co-workers at Unity Headquarters for some years. In case you decide to make such a movement, it is well to arrange for classes beforehand, having place and people all ready for work when the Professor comes. Write us for further information.

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TO ALL SUBSCRIBERS

PLEASE READ CAREFULLY

We ask your careful co-operation in keeping our subscription list up to date. If you anticipate changing your residence, please drop us a card, giving old and new addresses. *The card must reach us by the 10th of the month*, so that we can have time to correct our mailing list before the mailing days. If you are moving about, please drop us a card of each change, instead of giving instructions for several months in advance. We are always glad to make corrections in addresses, and to send an extra copy when the first is lost in the mail, but if you move without notifying us, we are not responsible for the lost copy. To those who move, and thus miss a copy of UNITY, we would say that it is customary to remit 10 cents when a second copy is requested. The lost copies are not returned to us by the postoffice. Your careful attention to these suggestions will save us much extra work.

UNITY TRACT SOCIETY.

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The Unity Guild has a supply of Souvenir Post Cards. A set contains eight interesting cards, each showing a department of the Unity work. One of these sets will be sent to any address on receipt of 25 cents. Send orders to Unity Guild, care Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

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Hundreds of thoughtful men and women have said that the education of every child should begin before it is born. Just how to go about this is explained in "Maternity Treatments," price 10 cents, 75 cents per dozen.

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Foreign subscriptions to UNITY are $1.25 (5s.) per year. Special offer of three subscriptions to foreign countries for $2.75 (11s. 3d)

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LOCAL DEMONSTRATIONS

God is omnipresent, hence we can reach people with his power whether they are here or at a distance. We find that the response is just as good in absent cases, and the greater part of our work is of this character; but excellent demonstrations are constantly being made by our local healers. The following are in point, and are but an average of what is being done every day:

Mrs L. called at Unity Headquarters recently, and asked for prosperity treatments. She said she had two rooming houses and a cottage which had been vacant (with the exception of one room occupied by an undesirable tenant), for almost three months, and as she had been depending on the rent of these for the support of herself and children, she was in great distress. She had kept advertisements in the paper, but with no results. When she came for help she had but fifteen cents, and had come to the end of her credit with her grocers.

A healer entered into the Silence with her, realizing God as her supply and support. She was then told to go home and quietly trust that the children would be provided with supper. The next morning, according to promise, the healer went to her house, and together they went to the various rooms and the cottage, filling them with the substance and power of true, living words like the following:

"I identify myself with God through Jesus Christ."

"In the name of Jesus Christ I declare the presence and power of God in this room. This Presence fills it as the glory of God filled Solomon's temple. Because of this Spirit those who will be blessed by being here, and who will help bring a blessing with them, are drawn here."

"There is no delay in Truth, for the Word of God is quick and powerful."

When Mrs L. came to make her report she said that early in the afternoon of that same day of blessing a gentleman called and engaged rooms, and paid her $20.00 in advance. The next morning the undesirable tenant received a letter which called her away, and she moved her goods that day. In about three days, both houses and the cottage were filled with desirable tenants. So Mrs. L. came rejoicing in a new realization of God as a very present help in time of trouble.

Her houses were all good and there was no apparent reason why they should have remained empty so long. Some adverse thought had become established there, and the declaration of the Presence of God dissolved it, and the power of his loving Presence, recognized and acknowledged, drew to it his own.

In the following case the healer was called when the patient

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was in great mental inharmony which began to manifest fifteen years before when she commenced menstruating. At first there was great physical suffering which had resulted in her becoming mentally unbalanced. Many physicians had been consulted, and they all agreed that the only hope for her was in having the womb and ovaries removed. The healer was called to help quiet her mind sufficiently to make the operation safe.

Each treatment marked such improvement that in two days the mind began to clear, and in about eight or ten days it was decided that no operation was necessary, and she went with her father on a trip north. The letter given below was written to the healer by the patient after she had arrived at her destination:

"Have you received all the wireless messages I have sent you since I saw you last? There has not been a day but what I have sent you love and happy thoughts. I trust that you are filled with health and joy and sunshine. I am sure you are. I know you will rejoice with me when you read the good news I bring you. I stood the trip North finely, and felt sure your benediction was with me, and that Infinite Love surrounded me all the way. Since arriving here I have been improving right along. Every day marks a gain of some kind. My monthly period is now at hand. Ever since April I have had a perfectly terrible time for a week or more previous to my period. But this time I have experienced *not one* of the old symptoms. I have *no* mental trouble as I had formerly at this time, and *no* nervous attacks, and *very little* pain. I am sure you will agree with me that I have great cause for joy and gratitude. From a very full heart I say, thank God and you.

Father is overjoyed, of course. He says it is wonderful. He says that I am not the same girl that I was a month ago. I am so thankful to God for his goodness, and my gratitude to you is greater than I can express."

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A SPECIAL SUBSCRIPTION OFFER

We will send WEE WISDOM to the addresses of three little boys or girls in the United States for one year upon receipt of $1.00. WEE WISDOM is the only metaphysical magazine published exclusively for the children. The price of single subscription is 50 cents a year. Sample copies free.

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QUESTIONS ANSWERED

BY SILENT UNITY CORRESPONDENTS

What do you mean by living the pure life in the marriage relation? Do those far advanced in Truth marry? — J.

Righteousness and purity are the standards of true marriage. This means that all organs of the body shall be used in right, pure ways. There should be a pure motive back of every act. For instance, the organs of generation should be used only for the purpose of generation, and never for the gratification of the lust of the flesh. Not only the parents, but the children are healthier in mind and body where husband and wife live a pure life.

Yes, people far advanced in the Truth marry. If they are really established in the Truth they live just as pure lives married as unmarried. Those who have gone far enough in Truth desire regeneration instead of generation; that is, the redemption of their own bodies, instead of giving bodies to children.

How does man get again the various bodies he has had in many lives?— ***

The ego does not resurrect the particular bodies which it has had in its various incarnations. They are of the dust of the earth, and return to their native element. That which is preserved is the ability of the mind. Every experience in which aspiration and growth are dominant, increases the strength of the ego, and at each incarnation it makes a better body and controls it more perfectly. When finally it rises into its Christ-Mind, and realizes the real Life back of all forms, its school days are over, and it rests in the Absolute. The Hindus call this going to Nirvana. Jesus said, "I go unto the Father."

Do I have to read Theosophy to understand the Truth? I have been told I must.—***

Most people, when they get interested in Truth,

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read too much. Their soul hunger leads them to search everywhere for Truth. Then there comes a time when they must stop seeking in the outer, and turn within for light.

We do not think it is necessary for one to read books on Theosophy in order to attain knowledge. Read them or not as you feel led, but do not be compelled by the word of anyone to read them or anything else. The real Christ life is freedom.

Why do the sins of the flesh seem to crystallize in the body? —***

The crystallization is in the mind, and the body is but the picture. The picture seems real because you believe in the reality of matter. The Christian Science denial that there is no life, substance, nor intelligence in matter would be good for one in this state of consciousness.

What is justification by faith?—***

Being justified by faith is such a recognition and observance of Truth that it works for us. You should not *hope* for the righteousness by faith, but affirm that your faith in the righteous is now fulfilled.

I do not see in your paper any testimonials of healing of anemia. Is it ever healed by Truth?—***

The dictionary defines anemia as deficiency of blood or of red corpuscles. It is lack of realization of abundant life. This is primarily the condition of everyone who needs healing, no matter what disease may appear. Nearly all our testimonials bear witness to a new inflow of life through the quickening word of Truth. This quickening word vitalizes, purifies, and enriches the blood so that it flows a cleansing, healing stream throughout the body, and the whole organism is nourished and restored to wholeness. "Ye are redeemed with the precious blood of Christ."

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BOOK REVIEWS

J. H. C.

GOD A PRESENT HELP. By H. Emilie Cady. Published by Roger Bros., New York City. Cloth, price $1.00.

Dr. Cady is well known as the author of "Lessons in Truth," that popular course of lessons in the Science of Being, and also the author of various booklets teaching the higher life. "God a Present Help," is just the book to place in the hands of those who are looking for something beyond the orthodox church teaching, but who are not quite ready to cut loose from the fold. Those who are asking for Bible authority on the statements made in the teachings of Practical Christianity will find in this book references and quotations from the Bible text which will answer their need. The rare ability of Dr. Cady to present her subject in clear and easily understood language and with most convincing argument, makes her writings of the greatest help in seeking to arrive at a knowledge of Truth. We heartily recommend this book to our readers.

THERAPEUTIC DIETETICS. By Norton F. W. Hazeldine. Published by Kingsley, Moles & Cooluns Co., Los Angeles, Cal. Cloth, 146 pages; price, $1.00.

A timely book upon a timely subject, most ably presenting the value of the fruit and vegetable diet in supplying the vital energy for our thinking, acting and being. The author states, and we quite agree with him, that: "The ethical principle underlying vegetarianism is its love of justice, and for us to suppose that we are the only beings who have souls and immortality is the greatest of arrogance." We are convinced that all who may be so fortunate as to read this earnest appeal for the protection of all life will resolve to lend their aid to the effort to eradicate one of the greatest evils of the day, that of canibalism in Christian lands.

THE NEW OLD HEALING. By Henry Wood. Published by Lothrop, Lee & Shepard Co, Boston, Mass. Cloth, gilt top, 304 pages, price $1.20 net, $1.30 postpaid.

This book renders helpful truth in familar terms, and shows the way to practical application. The identity of the new and old spiritual and psychical healing laws and forces is shown, and their working utility explained. Mr. Wood is a veteran writer on this philosophy, and his works are considered as standard. He has done much to arouse the thinking world to a contemplation of the therapeutical value of the thought power. This book is pleasing in style and is arranged so that one may turn to a specific subject

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and there find something to meet the present need without reading the whole book. We personally were much benefited by reading the book, and we recommend it most heartily.

THE PHILOSOPHY OF NUMBERS; THEIR TONE AND COLORS. By Mrs. L Dow Balliett. Published by the author, Atlantic City, N. J. Cloth, 148 pages; price, $1.50.

We very often have calls for a book which will teach the science of the vibration of numbers, and the hidden meaning of name and birth numbers. The strength or weakness of names as shown by the vowels has been evolved through the philosophy of numbers, so this author states. The study is interesting, but we would remind the reader that he is greater than any external influence, when he recognizes the indwelling Principle which is all life, all power.

THE ANCIENT SCIENCE OF NUMBERS. By Luo Clement. Published by Roger Brothers, New York City. Cloth, 129 pages; price, $1.20 net; $1.28 postpaid.

This is another book of the same order as the one mentioned above. The author states that the science of numbers has been known and credited since very early in the world's history, and that while it is not easy to give a brief and yet comprehensive definition to its meaning, it may be said that it is constructed upon the idea that man and all his affairs are subject to a rule which may be termed "divine mathematics." Tables and diagrams are given, which make it easy for one to determine the value of names and numbers.

STOP AND THINK. By Lee Roberts Andrews. Published by the Writer's Aid Association, New York City. Paper, price not given, but presumably, 50 cents.

The author of this book has the ability to say much in few words, and gives us valuable counsel upon the formation of the habit of stopping to think. One may become master of himself and of circumstances through the practice of taking time to think. A very readable book and one which will prove helpful.

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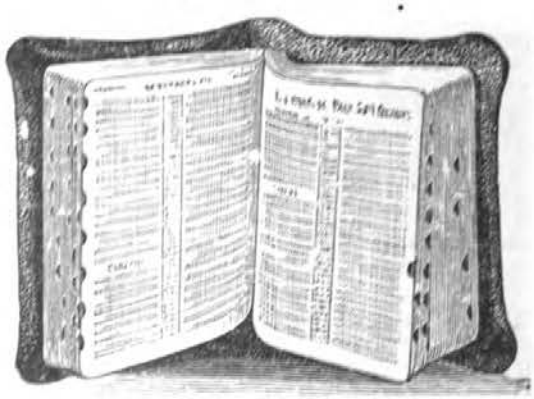
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Good Words for "Unity" Magazine

IT would be a hardship to have to do without the little magazine, UNITY. It has taught me to feel that I am a man and not a worm of the dust as formerly taught by those who ought to know better. Your paper has been an eye-opener to me. Ten years ago it came into my hands by accident; I subscribed for it at once; have taken it every year since.— J. T. B.

YOUR UNITY is splendid, and I am believing that its circulation will increase and increase here in South Africa. The beginning of the year brought me a sample copy, and from that sample three subscribers sprang, the day of small things from which who can foretell the harvest, save that it will be abundant and love-increasing?— B. J.

IT seems to me that the May number of UNITY is quite wonderful. Mr. Fillmore's Bible Lessons opened my eyes to the solution of a great problem. I have been a subscriber from the earliest days of UNITY and I can see how it has continually improved, as you have all "grown in grace" and spiritual knowledge.— H. T. D.

THE little magazine UNITY is certainly a precious book. I feel much better when I read it, and I read it several times, and am always waiting for the next one. They are such a comfort to me.— Mrs. M. P. S.

KINDLY send me a dozen or so of the back numbers of UNITY for distribution among my friends. This little magazine is eagerly awaited each month by all of our household. It is so convincing and inspiring and helpful.— M. M. S.

ENCLOSED find P. O. order of $1.00 for renewal of subscription to UNITY. This is my tenth year. I have indeed been greatly benefited and cannot afford to be without it. I believe the Lord sent it to me, as the person who had the first number that I saw did not know that I had the least desire for the truth it contained. With that first number the door opened and I entered into another world.— M. A. B.

I cannot tell the good my sister and I have gotten in the short time we have been reading your publication. Just what we have been looking for *so long*, and we are anxious that others shall find the truth and peace.— J. T.

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I feel greatly interested in helping people to know of the great good contained in UNITY. It has been as manna to the hungry to me always. I always send my own copy of UNITY to some friend, and ask him to pass it on.—A. T.

I would not do without UNITY for anything. I love it, for I never knew what God was until I read it. So dear UNITY has brought peace and sunshine into our home.—L. T.

I thank you for waiting for me now over two months. I now send you $2.00. I see by the magazine UNITY that you send three years' subscription for $2.00 to one name. Will you please send me for three years from last May, when my subscription expired. I have taken it for, I think, nine years, and it helps me more than anything else except the Bible.—D. C. S.

I am glad to again subscribe for your beautiful magazine. I prize the company of its writers more than words can express. I can see that God is blessing you and leading you onward and upward.—M. M.

ENCLOSED please find fifty cents, for which please send me "Lessons in Truth," by H. Emilie Cady. I find it such a help and do not want to be without it. I gave the one I had to a dear friend who is seeking instructions in New Thought. I think of you often and praise God every day that I was led to learn the right way to live. I not only enjoy much better health, but am happier and better since I accepted the New Thought. I enjoy the UNITY magazine, especially the articles by Mr. Fillmore; in fact, everything contained in each number is helpful and interesting. May you be prosperous, and may your good influence be felt far and near.—R. A. N.

YESTERDAY I had a wonderful demonstration of the power of the Red Leaf concentration. Was ill in bed with acute pain in kidney. Had been for several days. I had been reading the July UNITY, when all at once the thought came to me to put on the Red Leaf. Thinking of the Unity Society I put it over the kidney, saying silently as I did so, "By their faith increase my faith, O Lord." I felt full of confidence at once, and now, nearly twenty-four hours since, I have had no pain in the kidney at all. Is it true that I received the blessing through my faith in the united faith of the Unity Society?—E. G. C.

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ENCLOSED find $1.00 for UNITY. I have given the sample to five people, after they read it I want it back. When I am tired and overworked, in UNITY I find rest for body and mind. I will do all in my power to spread UNITY, because I know that many are looking for light that cannot take up the old doctrines, and UNITY fills the bill. M. H.

I have more praise for UNITY than any other magazine. It is doing a wonderful work. With every good wish for UNITY and all her branches. P. E. C.

YES, the "Lessons in Truth" were duly received, and I find in them more lucid expressions of Love, as God, than I have found in any other works of metaphysical writers. There is love emanating from those printed statements of the author; in fact, it seems as if an electric spark vibrates from those written words, which in her were realized as, "My words are Spirit and they are Life." I thank you for the two copies of THE SIGNS THAT FOLLOW. L. C. L. N.

THIS is the eleventh time I have subscribed for my dear monthly visitor. The longer I read it the better I like it. It delights me to know all the good you are doing for humanity. I send around all the sample copies I receive, and my own after I have read it. To my knowledge a few came to the Truth through reading UNITY here. They would say, "I must send for UNITY." Some of them may have done so, but some are putting it off. A. M.

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VOL. XXIX. KANSAS CITY, MO., NOVEMBER, 1908 No. 5

DEMONSTRATION THROUGH FAITH

H. M. H.

And God said, Let there be a firmament in the midst of the waters, and let it be divided the water from the waters.

And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament, and it was so, and God called the firmament Heaven. Gen. 1:6, 7, 8.

Now faith is the substance of things hoped for, the evidence of things not seen. Heb. 11:1.

But, faith is for things hoped for a confidence of facts, a conviction when they are not seen. (Rotherham). Heb. 11:1.

For thereby well-attested were the ancients, by faith we understand the ages to have been fitted together by declaration of God, to the end that not out of things appearing should that which is seen have come into existence. (Rotherham) Heb, 11:2,3.

Have faith in God, for verily I say unto you that whosoever shall say unto this mountain, be thou removed and be thou cast into the sea and shall not doubt in his heart, but shall believe that these things which he saith shall come to pass, he shall have whatsoever he saith. Mark 11:23.

For this cause I say unto you, all things whatsoever ye are praying for and asking, believe that ye have received, and they shall be yours. This is the victory that overcometh the world, even our faith. (Rotherham.)

Reason is the negative, and faith the positive pole of thought; between these two poles swings the mind of man; between these has swung the world throughout the ages. Reason represents the human self in man; faith represents the God-self. Reason moves in the sphere of the laws of sense; faith moves in the sphere of love. Reason sees and dwells amid forms; faith dwells alone in the Spirit. Reason dwells in time; faith dwells in eternity. Reason sees only the world of appearances and that which it bases upon them; faith sees only the world of reality, the substance upon which Truth is based. Reason asks for the rights of the sense man; faith requires only

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righteousness. Reason is fearful, cautions, conservative; faith is bold, fearless and affirmative. Reason doubts and distrusts; faith hopes and trusts. Reason gropes slowly toward the light; faith beholds it unveiled. Reason is analytical and critical; faith is synthetic and creative. Reason sees differences; faith sees identity and unity. Reason separates and divides; faith draws together and unites. Reason sees discord; faith sees concord. Reason sees everything imperfect; faith sees everything potentially perfect. Reason sees only a part; faith sees the whole. Reason works by logic; faith works by love.

"While reason is thus negative in character, yet it is that which holds the world and man in the perfect balance and harmony of law. It is the conservative force that holds man in the proper course, restraining him from running headlong to destruction under the impulse of mistaken faith, which is mere credibility. Reason is the mental balance that keeps man upright in his upright course. Reason is patient and follows in the footsteps of faith, clearing away the errors and rubbish of idolatry and superstition that gather about the pathway of faith." (*J. G. Stevenson.*)

We must have a faith that is real, not imagined. Reason is the negative seed from which the positive tree of faith grows; this in succession must give itself up to its greater self. Faith is the greater reason that reveals to man the power of love, of truth, of God to free him from bondage under the law of error. "By it man realizes the powers within; they become self-evident to him; he becomes assured of his power to fulfill the laws of universal spirit. Faith reveals the God in every man to which it ever appeals. A man's faith in God is in exact proportion to his faith in man. Recognizing that Spirit, Mind, Substance, is all in all, we must bring the ideal into practice in our lives." Faith works by love and purifies the heart. Faith is the intensest form of mental action,

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Faith sown by careful statement is born of perseverence; we must give birth to it by the action of the will. I will believe the truth, "By the word of the Lord were the heavens made." The unseen things are the real, the solid, the substantial. Faith is the substance, the solid ground, the firm, confident, assured mind. Mortal sense has ever deceived me and led me into error, I will follow the Spirit, which will lead me into all truth. Though I see not, yet will I believe. The proper ground for faith in anything is knowledge of the law of relations, that is by knowing certain things are true, we are obliged to conclude that certain other things are true also. The whole is equal to the sum of all its parts, thus the parts being given, we are obliged to believe that their sum is the whole." God being in every place, fills all space in the universe. We know that God is Spirit, and Spirit is the only thing that is real or substantial. Spirit, therefore, is substance, solid ground for belief; this Spirit is all. It is health, life, love, truth, happiness; in it we live, and move and have our being; we are of it, created by it and out of it and cannot be separated from it.

Then it is self-evident to us that we are inseparable from perfect life, health, love, truth, strength and happiness. We cannot get outside of them for they fill space; we must fix our minds on these foundation statements so firmly that nothing can turn or shake us. Drummond says, "The use of faith is to connect the soul with God, and the use of being connected with God is to become like God." How does the child become like the parents? by having simple resting faith in the parent; by having strong confidence and implicit belief that all that the parent does is just right.

Faith is inherent in every man; whether we recognize it or not, he uses faith in all his actions. The little child has faith when he learns to walk; it has to exercise faith and courage, faith in its own power to

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balance itself and then to take the steps. The practice of this faith makes walking come to be the natural thing. "Except ye become as little children." It is only through faith in the power within that we can hold our bodies erect, lift the hands, or perform any act of our lives.

The circus rider who balances himself upon the back of his horse and rides around the arena has faith in his horse that he will be true, and absolute faith in himself and his ability. He has the confidence, the assurance that practice and habit gives. The body has no motive power of its own; every act from the least to the greatest is governed by thought. The mind says, "I can," "I will," and power is generated by the thought. The "I am consciousness" has perfect faith in its power to use the body as it wills. Faith is fearless, positive, courageous. Every successful business man has unbounded faith in himself. He may have only ordinary ability, but if he has faith, confidence, assurance, it carries him through where much more gifted people fail because they lack faith in themselves. No money is ever invested in large sums without faith. The successful result is seen by the mind. It is invisible to the eye of sense, but the investor believes that certain conditions prevail that will make the investment a success. The fearless man, woman, or child is a success at anything he undertakes. It is faith in your doctor, or your patent medicine that cures you for the time, or until some other idea takes hold of you. The body was not sick, only the mind had a belief, or a fear, or some other false idea that it decided to let go of.

All disease or inharmony is caused by the faith of mankind in evil as a power. Men have doubted the power of good and believed in evil, therefore it has come upon them according to their faith. "According to your faith be it unto you." So we see how faith has been misdirected; we have expected sorrow,

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trouble, accident, reverses, and our faith in these things has "brought forth after its kind;" we have believed in these evils before they were seen, and have brought them to pass. Why not believe in the power of our word and claim good, that thereby it may come to us? It will just as surely come to pass, for our word of faith is the law by which we bring forth good or evil. Our word is power; we can destroy or create. "Whatsoever things ye desire when ye pray believe that ye receive and ye shall receive." "I can do all things through Christ, which strengtheneth me." "Be careful in nothing, but with prayer and supplication with thanksgiving make known your requests unto God." Desires are things sent before, signals thrown out; we have a right of way in life, a right to perfect life, with strength, and health, and abundance of good.

The reason for the faith we have in health, strength and abundance is the law of promise, the word of Truth, whereby desires sent before are promises of things shortly to come to pass. Mind you, it is the things you want, the things you believe are in the universal substance for you. "And it shall come to pass that before they call, I will answer, and while they are yet speaking, I will hear." "Call ye upon me, and I will answer, I will show you things to come; ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." This has always been looked upon as applying to savage nations and foreign lands, a kind of poetic license to use words at random; but when we look at this as descriptive of the action of the mind, we find nothing in the universe more heathen than our ignorant, foolish thoughts that in the full blaze of the opening understanding of this twentieth century have persisted in groping in midnight darkness on innumerable points of vital importance to ourselves and the race, because our fathers had taught

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us to have faith in evil. "Ye have only one Father, God, the Source of all light and understanding, the Substance out of which all good proceeds; and all ye are brethren." He hath made of one blood; from one eternal, divine Source sprang all peoples, nations, kingdoms and tongues, and we are all the heirs of all that the Father is, of all that he hath, of all that he ever can be through all eternity.

And the uttermost parts of the sea, the tumultous sea of false, stormy, raging thought that we may have allowed to possess us, we now possess in perfect peace. The same waters are there, the same thoughts flow, but the son of God the Divine Idea, the Ever-living Word, the Light of the world hath walked upon the waters of the sense mind. He, our elder brother, the way-shower, the author and finisher of our faith, has said to the winds of passion, and the waves of error, "Peace! Be still and know that I am God." "The Father and I are One." This Prince of Peace is called the "desire of nations," and the fulfillment of all prophesy, because in him, through his words which we speak, all desire is fulfilled. As we demand we are supplied, because through his word we manifest in our source. We ask blessings and we receive the things we want. We do not look outside but within, and we find there the messenger of the covenant, our I AM word, our old human self redeemed, transformed, made one with its Higher Self, who says "Whatsoever ye shall ask in my name, I will do it." This "I" has become a new creation in Christ Jesus; in it the human and divine are now blended. They are of one mind and we set this power at work to claim for us and bring forth the fruits of righteousness. We draw to us, cause to come to us, by the exercise of words of confidence and assured faith, the desires of our hearts, our intense, purposeful, energetic inmost nature, and we ask largely that our joy may be full.

"Ye shall ask what ye will, and it shall be done

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unto you." "If ye have faith as a grain of mustard seed;" that is, if we have little faith and we cultivate it, use it, encourage it, surely it will grow. Suppose a partly grown child were to take to the idea that there was no room for it to grow; that everything was against it; that it was helpless and could not act; that it had no freedom to use its limbs, and persistently held to this belief, even in face of the fact that it saw every other child growing, playing and exercising; that child would dwarf its growth from the center; it would hold all its life forces in subjection to its will, and it would seem to be just what it declared itself to be. It would try "to quench the Spirit;" yet still within, though dormant, would be the divine idea of a complete, full-grown, perfect being. This is what the soul of man has been doing for ages, dwarfing its powers, limiting its capacity, living in heathenish ignorance of the good within and all around, believing in evil as a power, when the good was all ready to burst forth into bloom and fruitage to eternal life. Men have limited their years by their doubts and fears when the word of faith was in their hearts, and they have said "what is man but a worm of the dust and a shadow that declineth." This has been heathenish, this has been barbarism unparalleled. Let it now cease, let it now perish, let this mountain — the ignoring, the setting aside of Good as all in all, be removed. It has no space, nor place, no substance nor reality; it is only delusion; let it be dissolved by love, and melted by faith into its native nothingness, and be lost in the sea of oblivion.

Faith grows by feeding on its God, seeing none else, knowing none else. Its power to grow is by the free use of its desire, capacity, and is unlimited. It can fill the whole earth with plenty, perfection and satisfaction, just as soon as man ceases to doubt in his heart, and believes that the word of Truth which he saith is limitless and almighty as the eternal God.

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Whatsoever he saith shall surely come to pass. All things good are already created waiting in the invisible silence for man's word of power to speak of them until they come into present manifestation. "I do not make the law, but read out of the law, that good things shall wait upon true prayer, warmed and vivified by faith." By faith, the substance or reality of things desired, but not seen, come to be in evidence. What we believe that will surely come to pass; what spirit promises, nature will surely perform. God is success, for there is no failure in God.

But, says mortal sense, outward conditions and things are directly opposed to these statements. How can I believe against the evidence of my senses? Your outer senses are not you; you are one with this Divine Substance; you are Spirit; your senses are spiritual, not material; you the Spirit live within, feel from within, speak from within, grow from within. This outer is not you; it is the formation of your dream of a variable God. Being Spirit, you insist on the power and truth of your source, and your own ability to prove it.

I will believe, because God is, because God creates. I believe in the Good as the only reality. I do believe in the Good as the true, and this which is evil, I will not believe in. Every mind must come to the ground bed of its own quality to spring forth its thoughts from its own faith, which, more precious than gold, shall be formed into praise, honor and glory at the appearing of Jesus Christ. "Gold melteth, and all the dross is poured away; it now ceaseth to be gold." So is this positive, assured, self convinced, faith that believes solely in good, though tried in the furnace of affliction, opposition, desolation and seeming failure. As Paul says, "having done all, stand." It waits (*abides* is a better word) the fulfillment of the law it brings to pass. This is the omnipotence of faith, that treads down error, and makes it as ashes under the soles of

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our feet. This is the "faith that works by love," and purifies the heart; that which is false and unreal cannot endure the fire of love and truth. The false claims of sin, sickness, want and sorrow comsume into nothingness, like chaff before a devouring fire, when faith speaks the words of love and truth steadily in the silence before God. Like the three Hebrews in the fiery furnace, it stands immovable and whole because the son of God, the Living Word, is seen with it. This is what the Prophet Malachi alludes to in the last chapter of the Old Testament, and he further says, "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall, and ye shall tread down the wicked under your feet in the day that I shall do this, saith the Lord of Hosts." "All things are possible to him that believeth."

This assurance of faith, this absolute conviction that because God is, we are; that, not out of the seen, but out of the unseen, cometh forth our good, is what may be called seeing by Faith. We are told that "The invisible things of him from the foundations of the world are clearly seen." Nowhere do we see it stated that "according to your denials be it unto you," nor "according to your affirmations alone, be it unto you," but "according to your faith be it unto you." Faith is the great demonstrating power. "This is the victory that overcometh the world, even our faith." Paul in Hebrews gives us a grand poem on the triumphs of faith. The Rotherham, the latest and most exact translation of the New Testament, brings out the depth and beauty of the Greek idiom in this chapter, where at the close he says, "And these, though they obtained witness through their faith, yet bear not away the promise, God for us something better providing that not apart from us should they be made perfect." We have an indwelling Christ; we have a

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heaven within. The promise is fulfilled to us in the 12th chapter; he exhorts thus: "Therefore, indeed, seeing that we also have encircling us so great a cloud of witnesses, stripping off every incumberance and the easily entangling sin, with endurance let us be running the race that is lying before us, looking away unto our faith's princely leader and perfector, Christ Jesus." The Christ principle is unchanging, eternal and never fails if we have the steady, persistent faith that will not take "No" for an answer. You have faith in God; then realize this, that in whom I trust I AM. God is unfailing success. I know that all the Father hath is mine, and I draw upon it. I have the faith of Christ in the Father. I have faith in God, and as God manifest I have faith in myself. There is no failure possible to me.

Oftentimes we meet people who are said to be unlucky. Such people must wipe out this idea; overcome such ideas by denial and then through faith, conquer success. We conquer by faith in our Good. Some years ago, before I became a Truth student, I was employed by a large concern. My health seemed very delicate, but I had an indomitable will. A certain position that I wanted became vacant; I was entitled to it but the officials did not want to give it to me, for they liked me too well, and the position was said to be "hoodoed," or very unlucky. More than a dozen men had held it and lost it for various reasons. Good men in very many respects had seemed to make an entire failure in that place. The officials had not learned my nerve, nor my faith in myself; they could not see how I could be proof against the law that had to them seemed to upset every one else. One day I said I wanted the matter settled. They gave me their reasons and asked me to give up the idea. I thanked them for their good opinion of me, but said I was above being affected by the conditions that had seemed to mete out misfortune and failures to others, and I

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would risk it. They thought I was reckless, but they yielded reluctantly and gave me my right. I held that position with honor and respect for five and a half years, and finally resigned it only when I left their employ. I simply had faith in my power to overcome what had seemed adverse conditions, and having faith in my power I did successfully overcome the negative thoughts that had gathered about that place. The opinions of others, nor the protests of others, did not concern me. I had faith in myself that nothing could or would prevent me from doing my duty.

Napoleon had almost unlimited faith in his ability to succeed. He always planned how he would manage in case of defeat. Many think it wise to plan that way, but it is the weak spot in the armor, the one vulnerable point, the one entering point for error, that, once in, causes our overthrow. We start out with the belief of failure, and meet failure. Start out with the belief of entire success, know that we shall have success, that there can be no failure, and we shall surely meet success. This planning for failure is "the black spot in our sunshine," as Carlyle says. It is ever the shadow of our mortal self. There is no soldier so brave as the one who knows there is no bridge to escape by. He has "burned his bridges behind him," and he thinks only of success, and is not overwhelmed by odds. I have repeatedly burned my bridges behind me in times of severe trial or temptation, and then set my face like a flint, and said, "I cannot, I will not, be overcome, I am master of myself, I will not yield," and I have always conquered.

Have faith in the promise, "Fear no evil, for I am with thee." "My rod and my staff they comfort thee." Jesus said, "Where is your faith?" "Fear not, only believe." "Why are ye so fearful, oh ye of little faith," "If thou canst! All things are possible." "Said I unto thee if thou wouldest believe thou

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shouldest see the glory of God?" Fear is really perverted faith. We must not be afraid of fear.

The greatest test Christ ever made of faith was in the woman who came to him to heal her daughter. He saw it was necesary to the healing to bring out a faith that admitted no doubt or wavering, a faith that was absolute, and would take no denial, so he said, "It is not meet to take the children's bread and cast it unto the dogs." This seemed to the mother like a refusal and a rebuke, but her great faith in Christ, and her great love for her child, transcended all appearances and she replied, "True, Lord; yet the dogs eat of the crumbs that fall from the master's table."

She had proved equal to his test, and he said, "O woman, great is thy faith, be it unto thee as thou wilt." Faith that perseveres, recognizes only its highest good as ever present, ever potent, and ever knowing, is sure to overcome all evil and establish the kingdom of heaven within us.

> Faith, mighty Faith, the promise sees and looks to that alone,
> Laughs at impossibilities, and says it shall be done.

W. T. Stead, says: "It would really seem as if some strange new thing had come into the world in the shape of the discovery of an imperfectly, understood law of psychic action, by which the mind is able to minimize the weakness of the body, to dispel maladies and to heal diseases, and further to create a new fund of nervous, mental and physical energy, unattainable by any other means."

The Lord bless thee, and keep thee;

The Lord make his face shine upon thee, and be gracious unto thee;

The Lord lift up his countenance upon thee, and give thee peace. Numbers 6:24-26.

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THE BIBLE

HERBERT J. SMITH, OF LONDON, ENGLAND.

One of the most obvious characteristics of the present age is the abundant evidence given of the movement of the mental atmosphere in the religious world. Opinions on points of doctrine are changing. Dogmas held and taught by the church for many generations are now being questioned by both laity and clergy.

With the uprising of the light of reason comes the dawn of a new era of thought, and new light is being shed on all subjects to which the attention is directed. Never before in the history of the English people has there been such breadth of view and freedom of expression in matters of religion as exist today. This is attested by the preaching and writings of influential members of the church, both orthodox and dissenting.

Among other things, the Bible has received its share of attention. It is no longer regarded as a book too sacred to be critically examined, nor yet so old-fashioned as to be unworthy of consideration. With regard to the Bible, truth rather than belief is the goal of the student, and indeed the needs of every human soul will not be met until it has its rational nature satisfied as well as the emotional. No matter how long it may remain in abeyance it will sometime arise and seek satisfaction. The very longing that arises in our hearts for truth shows its existence, and it is unreasonable to suppose that an all-loving Creator implanted that longing in the heart of his child without having given him the means for its supply. And if the fervent desire for truth does not come from God, from whence has it its rise?

We take it, then, that the natural desire for truth arising in the breast of man has its source in God, and that he provides the means for its satisfaction. Where shall we turn in order to find these means?

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We may search in three directions: In the world of nature, of which the earth is a part; in the world of human nature, of which every man is an individual example; and in the Book of books we call the Bible. But why the Bible in particular? Why not any other well-writen book with a moral to it, or inculcating moral principles? We shall endeavor to answer these questions in the following pages.

It is said that the Bible is the revelation of God to man, and of man to himself. This statement may be literally true to some, but to others it seems that the words in the Bible hide him, that the text describes him as a being having opposite characteristics and so, far from revealing him, deepening the mystery surrounding his nature. Perhaps, on examination, we shall find both sides to be right; that they are as the two sides to the same shield.

Look on a revelation as being a re-veiling, twice veiled, the "Revelation of God" being God twice veiled, and that will help to a solution of the mystery. To man in his mortal stage of belief God cannot be known directly, but only by means of intermediaries. The first veil covering, and yet at the same time revealing, the truth is made up of the true ideas regarding it; the second is made up of the words and sentences which cover and yet reveal the true ideas. The second is the re-veiling which yet reveals. To illustrate: How do you know your dearest friend? You know him by his thoughts and feelings. These make the first veil covering his true nature; these in turn are clothed in words and actions which form the second veiling which yet reveals him to you. In like manner the words and sentences which make up the Bible reveal God to man.

As a suggestion in passing, we may say to advanced students that from the above it follows that even if one knows the truth, or has the true ideas regarding God, he still does not see God face to face.

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Although the outer veil has been drawn aside or seen through, this second veil must also be transcended, and thought and idea left behind before this can be done.

We look on the Bible as the Word of God to man; It is the Book of Life — the life of the soul. It teaches us concerning existence from beginning to end; it tells of origins, or first beginnings, in Genesis; it then goes on to describe the process of growth or development of the human soul until its culmination in the highest kind of man typified by Jesus the Christ.

Human life, *as a whole*, from the lowest to the highest possible, is illustrated in that book; that is why it is called the Book of Life. The life history of the soul, of which every human being is an individual example, is the theme of the Bible. It is an individual book giving a picture of our life; it includes our present state, and shows what is possible to us. We are all somewhere on that road, the way of life, and it is a light on the path because it shows where we are going, to what we are tending, the end to which we may attain.

Being the text-book of life, it is written, like an arithmetic, in the only way it can be written — by illustration.

For this purpose many forms of language are used; allegory, symbolism, fact and history. The actual statement may not be literally true, that is not necessary any more than that the statements made in propounding a problem in arithmetic must be literally true before the problem can be solved. A student may read in his book that "Henry Newton had two sons, James and John. James invested £4,000 in Uganda 3% Railway Stock, and £1,500 in Garden City Shares; John spent £2,000 in planting an orange plantation in Australia which brought in £300 the first year," and so on. These statements may

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not be *actually* true but that does not alter the truth of the problem, and the student would be merely wasting time if, before trying to understand the problem, he were to investigate the literal facts of the case or argue about their authenticity.

Yet this is exactly what the critics have done, and are still doing. They seek to prove the historical accuracy of the events recorded in the Bible, and the truth or the untruth of its literal statements. These may be true or untrue, that does not matter one iota; but the law or truth which they illustrate is the all-important thing, and this, if the principle on which the Bible is written is not known, is entirely overlooked, and so the value of the Bible as a practical book is *nil;* to them it is a sealed book.

What does it matter who wrote the various books, or when they were written, or whether the illustrations given actually happened? What does the Bible teach? That is the all-important thing for us to know. It treats on the nature of God and man and the relations which exist between them. It expounds the nature of all the factors which make up human consciousness, all the conditions and states which together make up the sum of life, beginning with the lowest named Adam, and ending with the highest in Christ. Between these two extremes lie all stages of development in orderly succession.

Every human being commences in Adam; within every human being also lie the potentialities of the Christ. The Bible teaches that existence is for the purpose of developing potentialities to actuality, and the whole of existence, the whole of life, is embraced in the states that lie between Adam and Christ. Seen in this way the Bible becomes actually the "Book of Life;" the expression is no metaphor, but a statement of actual fact.

Without the Adam there would be no Jesus. The latter is the orderly development from the former, as

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an examination of the genealogies of Matthew and Luke will prove to anyone who cares to search. The Bible is an illustration of Divine Order, of Law which cannot be broken.

Adam occupies a good and necessary place in creation. If we did not first possess the Adam nature we should never have the possibilities of the Christ within us; but, given the first, the second is compelled, for it is developed within the first by the orderly process of evolution, whose stages are typified in the characters of the individuals originating first in the Adam nature and ending in Jesus the Christ.

In the fifth chapter of Genesis we read: "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called *their* name Adam, in the day when they were created. And Adam . . . begat a son in his own likeness, after his image, and called his name Seth: and Seth begat Enos; and Enos begat Cainan," and so on. The genealogy in Luke's Gospel shows the culmination of this begetting in Jesus the Christ; and further, it confirms the blessing of God upon Adam by saying of him, "Which was the Son of God."

It cannot be too often repeated that the Bible is the picture and presentation of human life, and that we, as individuals, must live it. What a wonderful chart it is! and what possibilities it opens out before us! The end and aim of life is to be Christlike, or rather, I should say, to be Godlike; to have the same capacities and powers actualized in the life as Jesus the Christ. The way of development is laid down there in our Bible, and is orderly and natural, and open to everyone who will walk in it. The development of the highest kind of a man, the Godlike man, is the theme all the way through.

"There is one God and Father of all," who is

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"the same, yesterday, today and forever;" who never makes any exceptions; who is never unjust; who always works according to law and never against it; for that would be to act against himself, which is impossible. The development of the Christ is an orderly process.

The way is open to every man as soon as he sees it and sets himself to walk in it. Everyone is, equally with Adam, the Son of God, created in his image and likeness. Each one has, equally with Adam, God's blessing on his effort and work; each one has, equally with Adam, the power to beget in his own image and likeness, a begetting which results ultimately in the manifestation of the works of Christ.

We further read in Genesis that in the beginning God breathed into our nostrils the breath of life, and man became a living soul. Our life is from God, and, as long as God is, life is and the individualized portion of life which we are must continue to be.

In answer to John's question as to whether he was the Christ or not, Jesus said: "Go and tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." The perfect man can only be known by what proceeds from his inner character.

In order to ultimately develop this highest kind of a man in consciousness the first thing to be done is to exercise our innate faculties, faculties which are implanted in our nature by God our Father, from whom nothing can proceed but what is good. These faculties are developed in orderly succession beginning with the lowest in our Adam nature.

Knowledge increases in kind and quality. The exercise of thought brings new experiences and conditions. Development goes on until the truth is perceived, until the truth regarding the nature of God and his relation to man is brought into consciousness.

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Then it is perceived that man in his true inward being is the child of God, having an immortal nature sustained every moment by him, not subject to anyone or anything else. This immaculate conception, held to in thought and life, results in the development of the God-like man, whose type is there in the New Testament.

If we would attain to the same development, we must adopt the same attitude, take the same standpoint. We should never do anything if we first thought we had not the power to do it. What one has done all may do. The continual command of Jesus was, "Follow me." How could we follow him and do as he did if we have not the capacity to do so? If we had not this capacity his injunction would be most disheartening, for we could never do it, no matter how hard we tried. But he recognizes and teaches that all have the same nature and the same possibities. He says in one place, "I ascend to my Father and your Father, to my God and your God." He is the type of the perfect man, the apex of human development, the life history of which is the hidden thread running through the whole of the Bible.

May our perceptions of truth be so awakened that under the covering of allegory and history we may perceive this and so derive benefit and instruction, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a pefect man, unto the measure of the stature of the fulness of Christ."

Every man has his own vocation. There is one direction in which all space is open to him. He has faculties silently inviting him thither to endless exertion. He is like a ship in a river; he runs against obstructions on every side but one; on that side all obstruction is taken away, and he sweeps serenely over a deepening channel into an infinite sea.— *Ralph Waldo Emerson.*

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ETERNAL LIFE DEMONSTRABLE

E. W. H.

If a man keep my saying he shall never see death. — John 8:51.

The prevailing belief that death is a necessity, and cannot be avoided should be completely removed from the thought of all humanity. Jesus' teachings, if properly understood, would preclude all idea or belief of death.

Martha was mourning the death of her brother, Lazarus, when Jesus said to her, "Whosoever liveth and believeth in me shall never die; believest thou this?" Then, when we see a person "pass out," as it is called, must we infer that he did not believe in Jesus? Many good Christian people have closed their eyes in death with the quiet confidence born of a trust and a belief in the teachings of theology that death is legitimate and unavoidable.

Many argue that Jesus did not mean that we should not die; that is, leave this mortal body, but that our spirits should never die. True, our spirits can never die, for life is eternal and our spirits never can or will die. We all believe that; but where, then, is the difference between the one who dies declaring that he believes in Jesus, and the one who dies denying God and Jesus the Christ. Both alike have left this phase of existence, thus proving that neither one truly believed in Jesus' words; their spirits, as we believe, are as much alive today as they ever were, but the mortal weakness called death claimed them both.

Many believe in the healing of disease; some believe that all diseases can be cured; while others make a distinction between the forms of disease; nervous diseases, they say, are easily handled, but certain other diseases are incurable.

One society of healers does not take any cases to heal, until they have been passed upon by some physician, classifying them as of a nervous, or a chronic,

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or an incurable type. It would seem, then, that in some cases they are limiting the power of the Almighty, by whose power they profess to heal.

But what said Jesus, our teacher, to his disciples when he sent them forth on their mission, "As ye go . . . . heal the sick, cleanse the lepers, raise the dead, cast out devils." There was no discrimination between curable and incurable diseases. He gave them the command to "heal all manner of sickness, and all manner of disease," for he knew that "with God all things are possible."

Solomon says, "Death and life are in the power of the tongue (a very strong statement), and they that love it shall eat the fruit thereof;" that is, if we pass the word "incurable," that result will be very sure to follow, for Jesus said, "By thy words thou shalt be justified and by thy words thou shalt be condemned." The words given to a poor sufferer by the physician have often so discouraged him that he has given up the struggle, when a few encouraging words would have given him a new lease of life. Then, if it is a possible thing to heal all manner of disease, no matter how virulent or deep-seated it may be, where is the power of death, for we all know that death is the result of disease in one form or another, made more or less dangerous by the laws of *materia medica?*

If death is God's plan, why did Jesus go about healing the sick and raising the dead? As he did that work he declared that he came "to do the will of the Father." It seems, then, that it is God's will to deliver us from the thraldom of death, for Jesus could not have worked to undo the Father's will. When we understand the law of Christ we shall then be able to overcome all these discords by applying his words and methods to the afflicted ones, and so we may go about doing good as he did.

Then, again, when we have learned and understand the laws by which Jesus did his work of healing, we

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can prevent all manifestation of disease, and thus bring about the result of a body made "every whit whole," consequently free from every cause for death. Jesus said, "The things that I do, ye shall do also." "Ye shall know the truth, and the truth shall make you free." Someone was commenting on the death of a prominent Christian Scientist, and said, "Well, we all have to die sometime, and there is no getting around that." That cannot be true, for God is Life, and as God is omnipresent, then Life is omnipresent also, and death has no power place or presence, except the power we yield to it. Jesus said emphatically, "Verily, verily I say unto you, if a man keep my sayings, he shall never see death." "In the way of righteousness there is life, and in the pathway thereof there is no death."

Old age is one of the contributory causes or avenues through which the universal race-thought condemns to death those who are "getting old." "Three score years and ten" is given as the limit, and these words are often quoted to show that we need not look for length of days beyond that limit. Yet how many are dying daily from the infant of a few hours to the strong, stalwart man of middle age, while at the same time there are many hale and hearty men and women whose ages far exceed the given limit.

Many who are nearing the time when they expect to feel the infirmities of age, will say, "I don't want to live to be old." One dear old lady said, "I do not want to outlive my usefulness." We never can do that if we listen to and heed the teachings of our Master, whose earnest purpose was to teach us how to live, and to be always ready to do the will of God. The teaching of the present day seems to turn toward preparing for death — "Prepare to die." Oh, if that could only be changed to, "Prepare to live;" and if we do that earnestly and honestly we shall forget all about death, and it will have lost all its horrors for

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us, and by waiting on the Lord, we shall "renew our strength, mount up on wings as eagles; run and not be weary; walk and not faint."

There is no lack of power for usefulness, then, if we can only believe; read the promises, "He giveth power to the faint, and to them that have no might, he increaseth strength." "His flesh shall be fresher than a child's; he shall return to the days of his youth." "His youth is renewed like the eagle's."

"Wait on the Lord," "Seek ye the kingdom of God," "Only believe," "Shall not doubt in his heart;" These are the conditions upon which we are promised all things "whatsoever we desire." If we ask, *nothing doubting*, the blessing is ours *without fail.*

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Melody, ABSENT, by JOHN W. METCALF. Words adapted by LEROY MOORE

I heard the voice of Jesus long ago,
But what he said to me I did not know;
But since I found in him sweet peace and grace,
I think I see him, I think I see his face.

Sometimes I feel thy presence by my side,
Sometimes the shadows deepen far and wide;
But when thy light of Truth breaks through them all,
I think I hear thee, I think I hear thee call.

The light Divine grows brighter day by day,
I find in Christ the Life, the Truth, the Way;
My heart is always free from doubt and fear,
For he is near me, for he is ever near.

Where is the fiery furnace hot enough to burn despair into our souls, so long as we see walking with us the form of one like unto the Son of God?—*Huntingdon.*

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MENTAL SALAD

BY A TRUTH STUDENT

AN IDEAL

The Christian ideal as set forth by Jesus (Matt. 5:48) is perfection: "Be ye therefore perfect even as your Father which is in heaven is perfect." This ideal was manifest in all that Jesus said and did. It was the center from which he worked, both for his own development and for the good of others. God had created man perfect, in his own image and likeness. Estrangement and sin had marred the creature, but the germ and possibility of perfection still existed. Sin, disease and every imperfection were blemishes and distortions of the divine perfection to be overcome by the Spirit of God, which dwells in man. This is the work of Christ — the realization of a perfect manhood and womanhood. This is the work of all who serve humanity in his name. Christian workers who understand that this is the absorbing and supreme object of all effort have created a strong center for their activities. They may know, as Jesus knew, that the resources of the Universe are pledged to the support of every true endeavor to make a better humanity; that no individual can fall so low as to entirely forget his relationship to the divine, and, "when he comes to himself," to desire to return to the Father's house.

The permanency of this ideal is the hope of the race. It is the working center of the teacher and healer. It is the assurance of God to the individual that, whatever his condition may be today, he can make it better if he will. Let us therefore see the divine perfection in all and labor to make it manifest in ourselves and others.

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RELATIONSHIP

The idea of unlimited mental expansion sometimes shuts out the fact of relationship. There is an ideal of individual completeness in each individual's world, but there is also the fact of relationship in the world of human affairs. A beautiful rug is made up of graceful design and many harmonious colors. The blue cannot be brown; nor the green, pink; nor the purple, yellow. The various colors must retain their individuality, but it is by right relationship of color and design that the beauty of the rug is secured. The fact of relationship is true also of music, else there could be no harmony. This same law is equally true of the positions we severally occupy in the world's business. We must be properly related to our tasks, to our co-workers, and to the portion of the world which we serve. We must have divine order, peace and harmony. We must love our work. We must stamp the products of our toil with the testimony of brain and skill and love. Nothing less than this ought to satisfy us.

* * *

FREEDOM

So far as freedom can be secured by acts of Congress, we are free; so far as we can act without interfering with the freedom of others, we are free. Do these conditions constitute all that the word freedom implies? Is the restraining of others from interfering with us the sum total of freedom secured to us by a knowledge of the Truth? It is not. We bind ourselves with habits, vices, moods, procrastinations. At best we do not accomplish half of what we intend to do. We waste time in needless indulgences and broodings. Our capacity to do is weakened by the deteriorating mental habits and states which dominate us. Every person should write an Emancipation Proclamation for himself, declaring his freedom from every blighting habit, from every hampering limita-

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tion, and establishing his perfect fitness for everything he rightly undertakes.

It seems to me that it is reasonably to be expected of Practical Christians that they should excel in the work they do, not only doing successfully things which others have failed to do, but doing ordinary things better and more economically than others can do them. Why should this be expected? Because the Creator in his Universe has made all things to conform to order and law. Everything is in its place, and every function is performed with unerring precision; no detail in all this immeasurably vast cosmos is ever a heartbeat out of time. Divine order is complete. Should it not be the easy, natural thing for the sons and daughters of God, who are directed by his indwelling Spirit, to place their individual worlds in divine order, and achieve the best results?

* * *

DEFINITIONS

I suppose it is the nature of a small mind to seek for definitions to words which will fit into its little storehouse of facts, and while adding something to the accumulation, help to lighten up the dark corners. Some words in common use are so suggestive and full of meaning that they elude comprehensive definition; yet they stand for something definite, and every mind must seek out and determine the meaning for itself. The term *world* is easily understood by everyone, because it embraces the visible objects of the universe; though, as a matter of fact, there is more in it that we know nothing about than there is that we understand.

Some of the words which stand for faculties of the Divine Mind, although in common use, are so difficult of full comprehension, and are used in so many different ways by teachers and writers, that I have been uncertain at times of their meaning. I have taken some of those which have puzzled me most and compiled definitions for them, rather as working forms and a

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method of classification, than an attempt to set forth the full meaning. The result has been gratifying to me and a help in my studies. Some of these words are as follows:

What is Faith?

1. The faculty of mind which makes tangible and real the ideal.

2. The faculty of mind which brings into realization from the unseen, the substance of Spirit.

3. Fidelity to the Divine Spirit which dwells in man.

What is Judgment?

The science of selection or choice, of decision and determination.

What is Justice?

Equity in distribution and privilege.

What is Law?

1. Love crystallized into Rule.

2. The Divine Rule of Action back of all manifestation.

What is Life?

1. The supreme Energy of Being.

2. Everlasting life is the gift of God to man, realized through the Christ-consciousness.

What is Love?

The great unifying principle of Being; it is that which holds the whole creation in poise and harmony.

What is Power?

The dominating, directing force in Being. In man it is the consciousness of dominion and mastery.

What is Truth?

The complete understanding of Being; epitomized in man, it is Christ, the Godhead bodily.

What is wisdom?

Supreme knowing. Absolute understanding without relation to the conditioned.

Courage conquers all things; it even strengthens the body.—*Ovid.*

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MIND AND BODY IN THE ABSOLUTE

EDNA L. CARTER

The curse of man is the knowledge of good and evil; of the true and the false; of the real and the unreal; of the spiritual and the natural. In the Absolute there is only the good, the true, the real, the spiritual. "The double-minded man is unstable in all his ways." He cannot demonstrate Truth, because demonstration depends upon the clear concept of the Absolute which gives unwavering faith. The way out of double-mindedness is to identify one's self with the Absolute.

It does appear that there is a natural or carnal mind, and a spiritual mind; a natural body and a spiritual. Paul says there is a natural body and a spiritual body. He did not speak from the plane of the Absolute, but made his statement from the relative, from the plane of growth. In Divine Mind there is one body idea; that is, the spiritual. The Divine Idea of man is perfection, completeness — spiritual mind and spiritual body. Anything less than this falls short of the Absolute.

Man makes his body with his mind, and the body is like the mind in character. The natural mind makes a natural body; the spiritual mind makes a spiritual body. When man is double-minded, when he works in the divided, confused state, which results from seeing good and evil, natural and spiritual, or anything but the Absolute, his creations are inharmonious and imperfect.

"First that which is natural; *afterward* that which is spiritual," says Paul. They do not come together, but one at a time. There can be in the Absolute but one, and that the perfect, so that which first appears is not the real. Man finds himself with a natural body, the result of an unregenerate mind. By the renewing of the mind, the natural body is transformed

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into its true character, the spiritual; the mortal is changed into the immortal; the corruptible into the incorruptible. "This corruption must *put on* incorruption, and this mortal must *put on* immortality." This is accomplished through holding both the mind and body in the Absolute. That divided state of mind which says, "I have a spiritual body within my natural body," is not in the Absolute. In a sense this statement is true, because the process of renewing the mind and transforming the body is a matter of growth, but the growth depends upon the faithfulness with which we hold to the Absolute and affirm it. The one who drops his standard from the Absolute to what appears at any stage of growth, retards his growth, and gets himself entangled in a web of contradictions. The truth about man's mind is that it is spiritual; the truth about man's body is that it is spiritual. The closer one abides in this Truth, the easier will his transformation experiences be.

When man reaches the place in his spiritual development where he can see that in Truth his mind and body are spiritual, he should never again speak of having a carnal mind or a natural body. To do so is to place himself in bondage to the material. To declare that the body is material makes it hard and unyielding and resistant to the Word of Truth. This is why spiritual treatment does not readily reach one who holds his mind or body in bondage to the thought of materiality. When one affirms that his body is spiritual, and stays with his affirmation regardless of anything that appears, the body obediently responds to the Word of Truth.

The thought of the body as adverse to Divine Mind establishes a belief in separation, and it is only a question of time when that thought of separation will work itself out, and dissolution and decay come to the organism. Instead of putting on *incorruption*, it will put on corruption. "*When* this corruptible

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shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass the saying, Death is swallowed up in victory." I. Cor. 15:54.

In every cell of the organism we should see the life and intelligence of Spirit, and consciously know that it is not material but pure spiritual Substance. The body should be freed from belief in age, and from every ignorant mortal thought which limits and interferes with its perfect expression of life and intelligence. The idea of a fountain of perpetual youth is not an idle dream, but an evidence of the possibility of complete salvation for man, and a prophecy of the fulfillment of that possibility. Some have said they do not wish immortal youth if they must live under the old conditions. Such need not fear. The old conditions are made by ignorance and error, and these will never result in immortality. The new life which is eternally young, produces peace, harmony, righteousness and joy, and no one objects to these conditions. Time is an idea belonging to the relative. It has no place in the Absolute, and therefore age in the Absolute is unknown. Eternity is here and now as much as it can ever be, because it is without beginning or ending. We enter into the consciousness of eternity when we enter into the realization of the Absolute, and we thus bring both mind and body into the consciousness of eternal life, unfailing, enduring strength, and all the Divine attributes which make perfect, joyous, harmonious, everlasting living.

I recognize the divine truth that grants unto all the freedom of the Sons of God; not a license to committ error in the name of truth; not doing evil that good may come; but a limitless existence of purity, knowledge and power.—*Hannah More Kohaus.*

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THE RELATION OF MIND AND MUSIC

Will you please publish in UNITY the proper thoughts to hold to make a success of music?—A STUDENT.

The broader your comprehension of the subject of music, especially in its metaphysical relation to you, the more successful you will be as a musician. In one of Mr. Fillmore's Sunday morning talks, he took up "The Healing Power of Music," and we will give you a few extracts from his address which will help you to see your own self as the expression of the Divine Harmony. This understanding will place you in the way of success.

And it came to pass when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him. I. Sam. 16:23.

This passage proves that the healing power of music, which is heralded as a modern discovery by those who are practicing it in hospitals, is not new. The fact is, this manner of healing has always been recognized and practiced, the most striking illustration being the universal lullabys which mothers, civilized and savage, have ever sung to sooth the tired child. In every nation and in every time the lullaby has had its place, and we presume that every child has been harmonized mentally and physically by the mother's song, however crude the song may have been.

* * * *

Metaphysicians have discovered that a certain harmonious arrangement of ideas in mind produces harmony in body; that within the five avenues of expression, called the senses, there are certain thoughts that can be adjusted one to another, and the mind and body be filled with such harmony that a song of joy springs forth without volition. This relation is governed by an exact science, and works out the same every time. The relation is similar to the mathematical accuracy which governs the arrangement of tones

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in musical harmony. Ideas, mathematics and music are related, and when the mind understands that relation, and applies it, the harmony called health follows.

* * * *

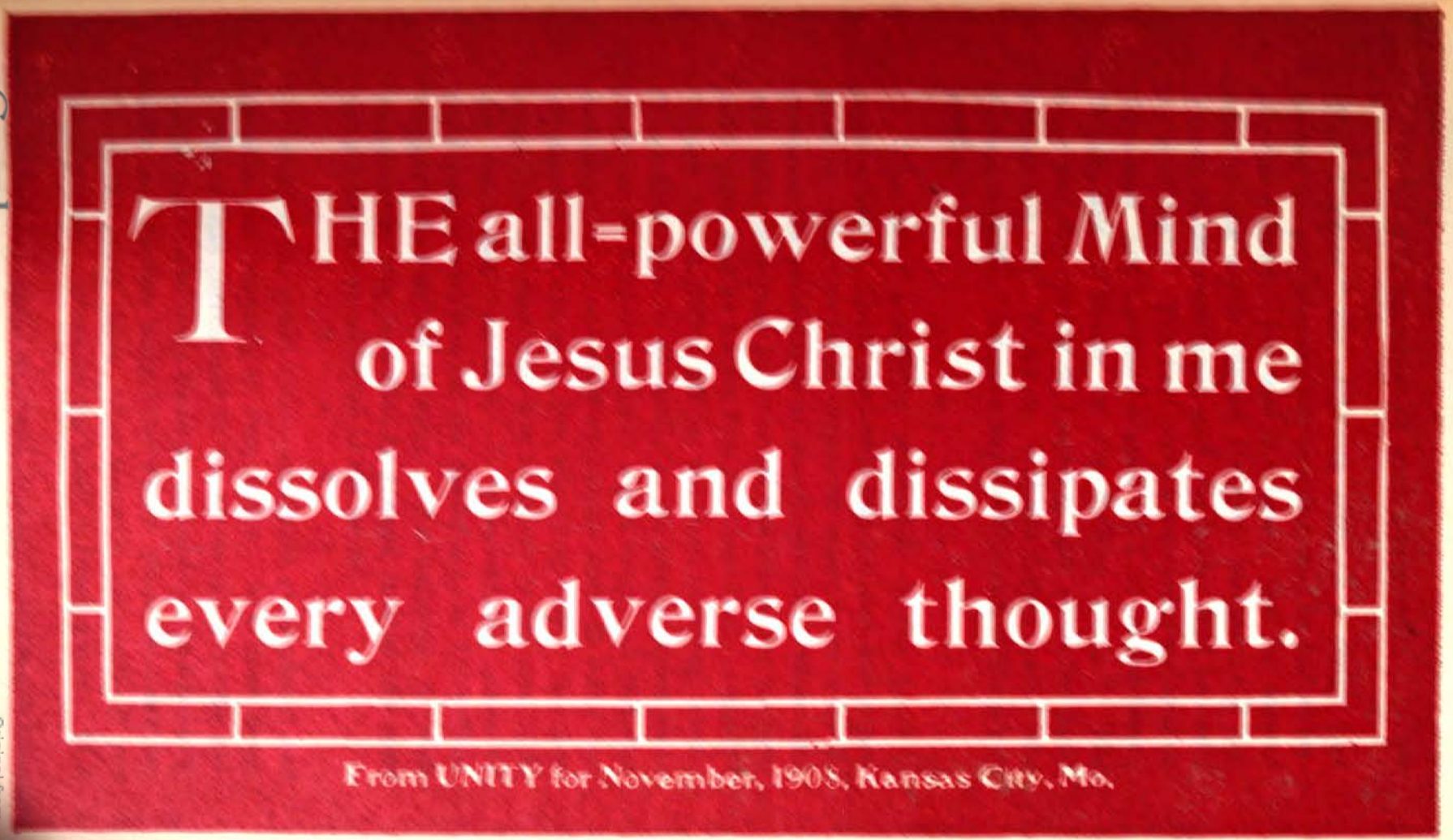
Pythagoras went to Egypt and stayed twenty-one years learning occultism. When he returned to his home, he preached some strange doctrines. Man, he said, and the whole universe was created by God as a musical production. In proof of this, if dry sand is placed on a plate, and a violin bow is drawn across the plate, the sand will arrange itself in symmetrical forms. Probably the earth took form from the harmonious vibrations of the Word, and it may be that God is singing the universe into expression this moment. Milton says, quoting from Job, "The morning stars sang together," and Shakespeare saw the orbs of night singing as angels:

> How sweet the moonlight sleeps upon this bank!
> Here we will sit, and let the sounds of music
> Creep in our ears; soft stillness and the night
> Become the touches of sweet harmony.
> Look how the floor of heaven
> Is thick inlaid with patines of bright gold;
> There's not the smallest orb which thou beholdest
> But in his motion like an angel sings,
> Still quiring to the young-eyed cherubims;
> Such harmony is in immortal souls.

* * * *

The mind being the source of music, man should cultivate mental harmonics first, and make this side of the proposition dominant. A recent writer on American music says that the piano is making mechanical our national music expression, attention being given to the notes to the exclusion of the soul of the music. There should, then, be a certain relation between the mind and its manifestation in music as in all other things. It is possible to have diversity here to the point of the ludicrous. Artemus Ward said that when he was travelling with his "Panorama and

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Wax Figgers," his orchestra went on a strike just before the performance one evening, and he had to improvise a band. He told the leader that he wanted appropriate music played for each picture as it appeared in the panorama, and the leader said he could do it all right. The first picture was Jesus walking on the water, and the band played "A Life on the Ocean Wave, and A Home on the Rolling Deep." The next was the raising of Lazarus, and when the band struck up "O, Wake up, William Riley, and Come Along with Me," Artemus says he discharged the whole outfit.

* * * *

The most wonderful music-box in the world is man's body. There are reeds and bellows and pipes, and the whole physical organism seems to have for its purpose the production of sweet sounds. Who shall tell what man may do when all the forces are brought into play, and he knows how to center them properly? When the faculties are in spiritual harmony, music flows from man as naturally as the brook murmurs in cadence or Niagara roars in organ tones. A free, unburdened mind naturally expresses itself in some sort of music; for example, the whistling boy. The poet says that the man who has no music in his soul is fit for wars and tragedies. It is universally observed that people who live on the seamy side of life seldom express themselves in song. An employer of wide experience once said that he always trusted the man who hummed or whistled at his work.

* * * *

God is the great Universal Spirit of harmony, and man is the offspring of that Spirit. We have seven centers that correspond to the seven tones of the musical scale, and when these seven tones are in harmony, like an Æolian harp, the Spirit plays through us. You can prove these seven tones in your body if you study them. Here in the head is Intelligence. It is

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"do." I AM is the keynote. Next is Power, then Love, Substance, Order, Life, Strength. Each of these has a ganglionic center in the body, and it makes a mighty difference how you play on them. If you believe in weakness and failure, your voice will express that belief. You have let go of your Power center. How shall you key it up? By going to the Source of Power, and affirming your oneness with it. Declare that you have power to express in all its fulness your Christ mastery and dominion. Think of all the power of the universe centered at your throat. Sing songs of victory; raise your voice in praise, and you will lift your whole organism into high harmonious, spiritual radiation.

When you know this Law, you will know just how to tone up your body. When thoughts are making it lax or tense so that it cannot sound forth the Divine Harmony, you can speak the true, freeing, toning-up Word, and put yourself in tune, within and without.

The spirit of music is within all of us. When we have developed and brought it forth; when we have, by it, raised the vibrations of the whole man; when the quickening, harmonizing life has entered the physical through union of God with man, then we will realize that there is a power in us which will produce harmony; and harmony is health.

* * * *

So we see the body is a musical instrument, meant to give forth the harmony of Divine Mind, and it must therefore be kept in tune with the Infinite. We need to learn how to put it in tune, keep it in tune, and how to play upon it, and this is all done through right thinking and speaking. Thinking in wisdom produces harmony of mind and grace of body. Words of wisdom shall be "life to thy soul, and grace to thy neck." All discord is produced by ignorant, unwise thoughts and words. In time, probably, there will be schools of healing based on music, where patients will be taught

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how to center themselves in the harmonious Christ-Mind. The body will then respond, for it is mind, has its foundation in mind, lives in mind, and is moved upon by mind. The more you think about the great pulsating, Universal Life, the more you will express it.

* * * *

The consciousness can sometimes be harmonized by listening to the best musical compositions. A lady writes us of her experience in this, and you have probably all read it in the last number of UNITY. She set true words going in her mind with the rhythm of the music as she heard it played daily in one of the Chicago parks, and she brought herself into new realizations of truth and prosperity.

* * * *

We may apply music in every department of life. The body is not only a musical instrument, it is also the composition, and you are constantly composing as well as playing.

As you come into the harmony of Divine Mind, you will be able to play above and below the staff, and your ear will be quickened far beyond its present range of hearing. You will hear, not only the music of the spheres, but you will be able to discern musical tones in what now seems to be merely noise. The whir of the dynamo on the trolley cars is a bass viol; in the traffic of the street you will catch a deep musical tone, and when you are in perfect harmony in thought, you will hear only music everywhere.

* * * *

As time in music is merely a measure of pulsations, so years are a measure of events. Time, therefore, being but a measure, is under your control. You can diminish or increase the movement at will. You can crowd into one year, experiences that will make it seem like a hundred. This understanding that you are not in bondage to time, but control it, gives you a sense of freedom, and your life's music will have fuller and

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better expression. You will not play mechanically, but your soul will be free to express its own Divine Harmony.

* * * *

Bring harmony into your life by singing and praising. Everybody should play or sing. We should rejoice in the Divine Harmony. We should sing songs of joy, and love, and peace, and of the unity of the Spirit, the Spirit of Jesus Christ, the Supreme man expressed.

THE HEART'S HOME.

The following lines came to me at a period of great mental distress, when my heart was troubled beyond expression, sick and heavy with doubt, discouragement and apprehension, and utter weariness from the apparently futile struggle to earn a living while a stranger in a strange land.

A great white light hovered over me, from which emanated the thoughts spoken to my aching heart, (which was seemingly It's heart), and I wrote the words down as they were apparently pressed into my consciousness. It was a blessed experience, and for days my heart knew no trouble or fear. The lines have often since been a comfort to me, and a reminder of the Source of all strength and peace, and I thought possibly they might be a help to others.—E. P. B.

O heart! my heart; why faint and weep
  Because of doubt and strife?
Know thou that soul thy Champion is;
  He'll lead thee into Life.

Turn thy sad face to Him in faith
  And rest in His embrace;
He'll lead thee through all pathways dim,
  And thou shalt win the race.

He knows all roads and vales and seas,
  So fraught with dangers rife;
Then falter not; go forth with Soul
  To victory and to Life.

Then weary, bruised and famished heart,
  From strife and turmoil weak;
Cease thy vain fight with things that be,
  And Soul's sweet refuge seek.

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When shadows thickly gather, Heart,
Obscuring vision's ray,
Look up, though night enshroud thee dark,
And let Soul point the way.

When Babel sounds of earth and man
Engulf thee with their din;
Then listen for the voice of Soul,
Who whispers, "Enter in."

He'll burst thy fetters, still thy pain,
And banish all thy woe;
And thou and He in union strong,
Shall vanquish every foe.

Seek Him in all thy doubts and fears
And questionings, alone;
And in the Silence, hand in hand,
He'll gently lead thee home.

Then loosed from all thy vague alarms,
And strivings for surcease
Of anguished battle with thyself,
He'll breathe upon thee — Peace.

What if you seem to yourselves to be planted at this moment in a desert soil, where nothing can grow! Put yourselves into the hands of the good Husbandman, and he will at once begin to make that very desert blossom as the rose, and will cause springs and fountains of water to spring up out of its sandy wastes. For the promise is sure that the man who trusts in the Lord "shall be as a tree planted by the waters."—*Hannah Whitall Smith.*

Trust thyself: every heart vibrates to that iron string. Accept the place the divine Providence has found for you; the society of your contemporaries, the connection of events. Great men have always done so and confided themselves childlike to the genius of their age, betraying their perception that the Eternal was stirring at their heart, working through their hands, predominating in all their being.—*Emerson.*

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JUDGMENT AND JUSTICE

ELEVENTH LESSON IN THE SCIENCE OF BEING AND CHRISTIAN HEALING

BY CHARLES FILLMORE

Judge not that ye be not judged. For with what judgment ye judge ye thall be judged: and with what measure ye mete, it shall be measured to you again. Matt. 7:1-2.

And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's head, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually. Exodus 28:30.

"Urim and Thummim (Lights and Perfections). These were the sacred symbols (worn upon the breastplate of the High Priest, upon his heart), by which God gave oracular responses for the guidance of his people in temporal matters. What they were is unknown; they are introduced in Exodus without explanation, as if familiar to the Israelites of that day. Modern Egyptology supplies us with a clue; it tells us that Egyptian high priests in every town, who are also its chief magistrates, wore round their necks a jewelled gem bearing on one side the image of Truth, and on the other sometimes that of Justice, sometimes that of light. When the accused was acquitted, the judge held out the image for him to kiss. In the final judgment Osiris wears around his neck the jewelled Justice and Truth. The LXX. translates Urim and Thummim by 'Light and Truth.' Some scholars suppose that they were the twelve stones of the breastplate; others that they were two additional stones concealed in its fold. Josephus adds to these the two sardonyx buttons, worn on the shoulders, which he says emitted luminous rays when the response was favorable; but the precise mode in which the oracles were given is lost in obscurity."— *Bible Glossary of Antiquities.*

The Law as given by Moses is for the guidance of man in the evolution of his faculties. The figures, personalities, and symbols represent potentialities developed and undeveloped on various planes of consciousnesss. The High Priest stands for spiritual man officiating between God and mortal man. The breastplate in an armor protects the most vital parts, the heart being the center, so the breastplate of the High Priest was judgment, worn over the heart. The heart is love, the affectional consciousness in man, and may be subject to the force of weak sympathy, unless balanced by another power in which is discrimination, or judgment,

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This breastplate had on it twelve precious stones representing the twelve tribes of Israel, which clearly means that the twelve faculties of the mind must be massed at this great brain center, the Solar Plexus, and all their intelligence brought into play in the final judgments of the mind. The Urim and Thummim ("Lights and Perfections"), under the Egyptian symbology "Truth and Justice," are the oracular edicts of Divine Mind which are intuitively expressed as a logical sequence of the Divine Principle, Truth and Justice.

A modern metaphysician would interpret all this as the omnipresence of Divine Mind in its perfect idea, Christ. The Truth is ready at all times to give judgment and justice. As God is love, so God is Justice. These are in Divine Mind in unity, but are made manifest in man's consciousness too often in diversity. It is through the Christ-Mind in the heart that they are unified. When justice and love meet at the heart center, there is a balance, poise, and righteousness that work out good always. When judgment is divorced from love, and works from the head alone there goes forth the human cry for justice, for man is hard and heartless in his mere human judgment; punishment is meted out without consideration of motive or cause, and justice goes awry.

Good judgment, like every other faculty of the mind, is developed from the Principle, and in its perfection is expressed through man's mind with all of its absolute relations uncurtailed. Man has the right concept of judgment, and ideally the judges of our courts have that unbiased and unprejudiced discrimination which ever exists in the Absolute. A prejudiced judge is abhorred, and one who allows himself to be moved by his sympathies is not considered safe.

The metaphysician finds it necessary to place his judgment in the Absolute in order to demonstrate its supreme power. This is accomplished by first declar-

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ing that one's judgment is spiritual and not material, that its origin is in God, and that all its conclusions are based in Truth, and are absolutely free from prejudice, false sympathy, or mortal ignorance. This gives a working center from which the ego or I AM begins to set in order its own thought world. The habit of judging others even in the most insignificant matters of daily life must be discontinued. "Judge not lest ye be judged," said Jesus. This law works out in a multitude of directions, and if we do not observe it in small things, we shall find ourselves failing in large.

Judging from the plane of the mortal leads right into condemnation, and condemnation is always followed by affixing a penalty. We see faults in others, and pass judgment upon them without considering motives or circumstances. Our judgment is often biased and prejudiced; yet we do not hesitate to think of some form of punishment to be meted out to the guilty one. They may be guilty, or not guilty; it is not a matter that really concerns us and we have no right to pass judgment. In our ignorance, we are creating thought forces that will react upon us. "As ye judge ye shall be judged." "With what measure ye mete, it shall be measured to you again." Whatever thought you send out, will come back to you. This is an unchangeable law of thought action, and is the cause of nearly all the evils that come upon us. A man may be just in all his dealings, yet condemn others for their injustice, and that thought will bring him into unjust conditions; so it is not safe to judge except in the Absolute. Jesus said, that he judged no man on his own account, but in the Father; that is, the Principle. This must be the stand which every one shall take — resting judgment of others in the Absolute. When this is done, the tendency to condemn will grow less and less until man, seeing his fellowman as God sees him, will leave him to the Law.

The great judgment day of scripture indicates a

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time of separation between the true and the false. There is no warrant for the belief that God sends men to everlasting punishment. Modern interpreters of the Scripture say that the "hell-fire" referred to by Jesus means simply a state where purification takes place.

The word "hell" is not translated with clearness sufficient to represent the various meanings of the word in the original language. There are three words from which hell is derived. Sheol, "*the unseen state;*" hades, "*the unseen world,*" and gehenna, "*Valley of Hinnom.*" These are used in various relations, nearly all of them allegorical. In a sermon Archdeacon Farrar said: "There would be the proper teaching about hell if we calmly and deliberately erased from our English Bibles the three words, 'damnation, hell, and everlasting.' Yet I say unhesitatingly — I say, claiming the fullest right to speak with the authority of knowledge, that not one of those words ought to stand any longer in our English Bible, for in our present acceptation of them, they are simply mistranslations." This corroborates the metaphysical interpretation of Scripture, and sustains the truth that hell is a figure of speech which represents a corrective state of mind. When error has reached its limit, the retro-active law asserts itself, and judgment, being part of that law, brings the penalty upon the transgressor. This penalty is not punishment, but discipline, and if the transgressor is repentant and obedient, he is forgiven. Under our civil law, criminals are confined in penitentiaries where order, regular habits, and industry are inculcated, and that which seems punishment proves to be educational. Men are everywhere calling for broader educational methods in our prisons, which is an acknowledgement of the necessity of purification through discipline and training in morals. This is the penalty taught by Jesus — the judgment passed upon sinners — the fire of hell. This spiritual fire burns

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up the dross in character and purifies even the body, when it is received in the right spirit.

Metaphysicians have discovered that there is a certain relation between the functions and organs of the body and the ideas in the mind. The liver seems to be connected with mental discrimination, and whenever man gets very active along the line of judgment, and especially where condemnation enters in, there is disturbance of some kind in that part of the organism. A habit of judging others with severity and fixing in one's mind what the punishment should be, causes the liver to become torpid and to cease its natural action; the complexion is muddy as a result. "There is now therefore no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit." This statement held in mind, and carried out in thought and act, will heal that kind of liver complaint. Another form of thought related to judgment is the vacillating mind which never seems to know definitely what is the proper thing to do. "A double minded man is unstable in all his ways." There must be singleness of mind, and loyalty to a certain set of ideas. Every man must have an idea of right and wrong, take a firm stand, and defend his convictions. To do this requires judgment and decision. This stimulates the action of the liver, and often gives so-called bad men good health, because they are not under self-condemnation. Condemnation in any of its forms retards freedom of action in the discriminative faculty. When we hold ourselves in guilt and condemnation, the natural energies of the mind are weakened, and the whole body becomes inert.

The remedy for all this is denial of condemnation of others, or of one's self, and affirmation of the great Universal Spirit of Justice, through which all unequal and unrighteous conditions are finally adjusted.

Observing the conditions that exist in the world,

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the just man would have them righted according to what he perceives to be the equable law. Unless such an one has spiritual understanding he is very apt to bring upon himself physical disabilities in his efforts to reform men. If his feelings come to a point of "righteous indignation" and he "boils" with anger over the evils of the world, he will cook the corpuscles of his blood. Jesus gave this treatment for such a mental condition: "The Father judgeth no man, but hath committed all judgment unto the Son." This Son is the Christ Universal, and into its equity, man should commit the justice which he wishes to see brought into human affairs.

If you think that you are unjustly treated by your friends, your employers, or your government or those with whom you do business, and you wish to come into the kingdom of God which is here and now waiting your unity with it, simply declare the activity of this Almighty Christ-Mind, the Son of God, and you will set up a mental action that will find expression in the executors of the law. This is the most lasting reform to which man can apply himself. It is much more effective than legislation, or any attempt to control unjust men in mortal ways.

Jealousy is a form of mental bias that blinds the judgment and causes one to act without weighing the consequences. This is very bad judgment, and the effect of this state of mind upon the liver is violent action one day, and torpidity the next, finally resulting in a "jaundiced eye" and yellow skin. We speak of one "blinded by jealousy," and also "blinded by prejudice." We do not mean by this that their eyes have been put out, but that their understanding is darkened. Whatever darkens the understanding interferes in some way with the action of the purifying functions of the organism, and the fluids and pigments are congested and the skin darkened in consequence. The remedy for all this is a dismissal of that poor

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judgment which causes one to be jealous, and a fuller trust in the great All-Adjusting Justice. In this there should be active trust which is a form of prayer — a placing definitely in the hands of God the things that come into our life and seem disturbing elements. This is much more than mere doubtful trust or negative expectancy that things will be made right. The Spirit of Justice should be appealed to and prayed to with the persistency of an Elijah, or the Gentile woman whose importunity was rewarded. When the metaphysician sits by his patient with closed eyes he is not asleep, but very much awake to the reality and mental visibility of forces that enter into and make the conditions of the body. This spiritual activity is necessary to demonstration of the Law.

Success in the world is largely dependent upon good judgment. A prominent business man was once asked what he considered the most valuable trait of mind in an employee, and he replied, "Good judgment." Everywhere business men are looking for people who have judgment equal to the making of quick decisions on the spur of the moment. Many years ago a station agent at a little town in Texas, where the wreck of a passenger train took place, showed his good judgment by settling right on the spot with the injured. He did this without authority from headquarters, but he showed such excellent judgment that his ability was recognized and he was rapidly advanced, until now he is president of the largest railroad system in the United States.

This ability of the mind to arrive at quick and right conclusions can be cultivated by clearing up the understanding and acknowledging the One Supreme Mind in which is all discrimination. Take the stand that it is your inheritance from God to judge wisely and quickly, and do not depart therefrom by statements of inefficiency in matters of judgment. When you are in doubt as to the right thing to do in attain-

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ing your rights in worldly affairs, ask that this eternal Spirit of Justice shall go forth in your behalf and bring about and restore to you that which is your very own. Do not ask for anything but your very own under the righteous law. Some people unconsciously over-reach, in their desire for their possessions. When they put the matter in the hands of the Spirit and things do not turn out just as they had fixed them in their mortal way, they are disappointed and rebellious. This will not do under the spiritual law, which requires that man shall be satisfied with Justice, and accept the results of his words as just and true.

JUDGMENT AND JUSTICE STATEMENTS

Teach me thy way, O Lord, and lead me in a plain path. Psalms 27:11.

The righteousness of the Divine Law is active in all my affairs and I am protected.

Stand therefore, having your loins girt about with truth and having on the breastplate of righteousness. Eph. 6:14.

The meek will he guide in judgment. Psalms 25:9.

I will sing of mercy and judgment. Psalms 101:1.

My judgment is just; because I seek not mine own will but the will of the Father.

Judge not lest ye be judged.

Behold now I have ordered my course; I know that I shall be justified. Job. 13:18.

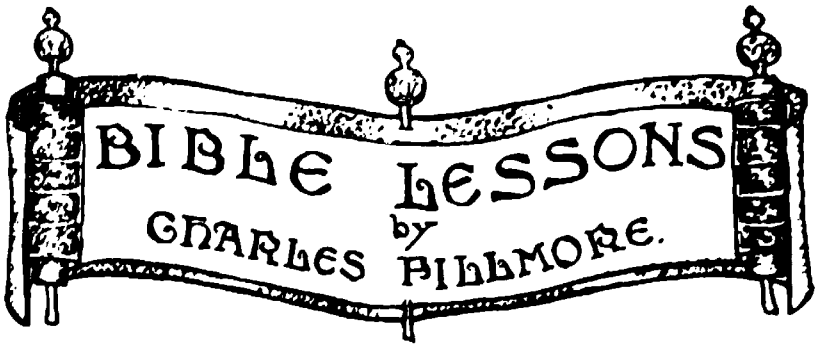
I believe in the Divine Law of Justice, and I trust it to set right every transaction that comes into my life.

There is now no condemnation to them that are in Christ Jesus.

I no longer condemn, criticise, censure or find fault with my associates. Neither do I belittle nor condemn myself.

And now abideth faith, hope and love, these three; but the greatest of these is love. I. Cor. 13:13.

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(*Text from the American Revised Edition.*)

Lesson 8. November 22.

SOLOMON ANOINTED KING.—I. Kings 1:32-40; 50-53.

32 And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 And the king said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule and bring him down to Gihon:

34 And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye the trumpet, and say, *Long* live king Solomon.

35 Then ye shall come up after him, and he shall come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be prince over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: Jehovah the God of my lord the king, say so *too*.

37 As Jehovah hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites, went down, and caused Solomon to ride upon king David's mule and brought him to Gihon.

39 And Zadok the priest took the horn of oil out of the Tent, and anointed Solomon. And they blew the trumpet; and all the people said, *Long* live king Solomon.

40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

50 And Adonijah feared because of Solomon; and he arose, and went, and caught hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath laid hold on the horns of the altar, saying, Let king Solomon swear unto me this day that he will not slay his servant with the sword.

52 And Solomon said, If he shall show himself a worthy man, there shall not a hair of him fall to the earth: but if wickedness be found in him, he shall die.

53 So king Solomon sent, and they brought him down from the altar. And he came and did obeisance to king Solomon: and Solomon said unto him, Go to thy house.

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[EDITOR'S NOTE — These lessons assume the Scriptures to be a series of allegories. The historical truth is not repudiated, but given secondary importance. The Mosaic account of creation, Adam, and the Garden of Eden, are clearly allegorical, and have always been so regarded by Jewish scholars. Paul says that the history of Abraham and Sarah is "an allegory," and Jesus taught in parables.

The one theme of the Bible is man and his relation to God, the One Omnipotent, All-Good and All-Loving Mind. The various personalities represent the changing states of mind of one ego repeatedly incarnating, and thus picture the history of every man. The Garden of Eden, the Promised Land, etc., represent the body; the various personalities, the ever-changing soul of man, and the Lord God, the Christ-Mind, or God individualized.

The Scriptures teach that man was created "the image and likeness of God," therefore spiritually perfect. That a personality called Adam was also formed, who, in his ignorance and inexperience, began believing in two powers, good and evil — "The tree of knowledge of good and evil," which is the sin that separated his consciousness from the One Omnipresence, and resulted in death of his body.

Man is a free agent and has power to make through his thought a condition that seems real, yet is not. We live in such a state of sense delusion, called "this world," and all calamities, sorrow, sickness snd death are its creations.

The Christian Religion is a great School of Spiritual Instruction in which those who accept it are being taught that Good is the One and Only Reality, even our Father God; that man is created to be happy, healthy, wise and immortal here in this earth. That heaven is not far away, but an invisible condition here in our midst, to be brought into manifestation by right thinking and pure living. "The kingdom of God is within you," said Jesus. Sickness and death are just as much an evidence of sin now as in the day of Adam. Death does not usher man into a better world, but simply separates spirit, soul and body, which are again and again united in repeated incarnations. This privilege of living and taking on new bodies is allowed until we awake to the true understanding, the likeness of Christ, and through conformation to the Divine Law, overcome death of the body as did Jesus Christ; also that through his overcoming we are empowered to do likewise, and without him we have no life in us. This overcoming of the "world, the flesh and the devil," is the supreme attainment and the absolute necessity of every soul, and it is of great importance that we strive to enter into the "kingdom of heaven" here and now.]

GOLDEN TEXT — *Know thou the God of thy father, and serve him with a perfect heart and with a willing mind.*— I. Chron. 28:9.

Solomon means "peaceful." Some authorities claim that the name and history of Solomon is derived from very ancient mythology; that Sol-o-man means Sun Man, the sun being symbolically represented by

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the man, and his history, the changes that occur in the yearly journeys of our great solar luminary.

That Solomon stands for more than a great Hebrew king and wise man is quite evident to those who have searched deeply in religious and mythological history.

As students who look especially for information about the individual man, we discern in Solomon a certain development of the presiding genius at the heart-center or *solar plexus*, the sun-center in man. In Scripture brain-centers, or, more strictly speaking, *mind-centers*, are designated as cities, and the presiding or ruling intelligence that controls or directs the work of the center, as personalities. Jerusalem (city of peace) stands for the heart-center, and Solomon (peaceful man) the presiding intelligence.

When the ruling intelligence is in harmony with the fundamental character of the center, rapid construction of the spiritual body goes on. Thus we are told that David could not build the great temple, because he was a "man of war." When violent and resistant emotions hold sway in the mind, the turmoil is such that the corpuscles of the blood are constantly broken up as they pass through the valves of the heart, preventing any permanent construction on the higher planes of consciousness of the new body. We see the importance of cultivating peace and not war, non-resistance instead of resistance, harmony and love instead of discord and hate.

Anointing the king with oil represents speaking the word of authority in order and harmony. We establish the ruling attitudes of mind throughout our bodies by our daily thoughts, and they may or may not be in harmony with Principle. For instance, our dominant thoughts about love will show forth in the heart-center and establish there a general character, without any definite rule of action or authority. Under such conditions our love would be merely that of the superficial world in which we lived. But learning the

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power of man to set up definite mind and body conditions through his *word*, we begin the anointing of our kings, or ruling states of consciousness, throughout our domain.

Solomon, peace and wisdom, is to be king in our heart, and we mentally anoint him in the name of the Lord. Nathan, the prophet, and Zadok, the priest, are representatives of the spiritual kingdom, which is the real source of all enduring power. If we declare our word of authority without its spiritual relation in our thought, it will lack certain elements of stability and truth, and instead of being related to the One Inner Source, it will be associated with some of the many man-made thought atmospheres. We should also always anoint our ruling thoughts with oil, which represents Divine Order. The particles composing oil are related in mathematical symmetry; they roll upon each other without friction, and fitly represent that Divine adjustment which is possible to the whole body when it comes under the dominion of spiritual ideas.

The mule represents human will. When it is ridden upon and is obedient, the inference is of subjection of that faculty to the established order. Gihon means "stream." It is the name of the second river of the Garden of Eden, and represents the thought of the body as fluid. When the will is brought down to a consciousness that the body is pervaded by an invisible fluid, it becomes stable and steady and makes concentration easy.

Lesson 9. November 29.

THE WORLD'S TEMPERANCE SUNDAY — Isaiah 28:1-13.

1 Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine!

2 Behold the Lord hath a mighty and strong one; as a tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, shall he cast down to the earth with the hand.

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3 The crown of pride of the drunkards of Ephraim shall be trodden under foot:

4 And the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the first ripe fig before the summer; which, when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

5 In that day shall Jehovah of hosts be for the crown of glory, and for a diadem of beauty, unto the residue of his people.

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn back the battle at the gate.

7 And even these reel with wine and stagger with strong drink; the priest and the prophet reel with strong drink, they are swallowed up of wine, they stagger with strong drink; they err in vision; they stumble in judgment.

8 For all tables are full of vomit *and* filthiness, *so that there is* no place *clean*.

9 Whom will he teach knowledge? and whom will he make to understand the message? them that are weaned from the milk, and drawn from the breasts?

10 For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little.

11 Nay, but by *men of* strange lips and with another tongue will he speak to this people:

12 To whom he said, This is the rest, give ye rest to him that is weary; and this is the refreshing: yet they would not hear.

13 Therefore shall the word of Jehovah be unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little; that they may go, and fall backward, and be broken, and snared, and taken.

GOLDEN TEXT — *I buffet my body, and bring it into bondage.* — I. Cor. 9:29.

Reformers have by a large majority done away with the "horrible example" method in their work. In the days of John B. Gough and Francis Murphy the woes of intemperance were portrayed by the pen and tongue of eloquence, and even reeling drunkards paraded on the platform as awful examples. But it did not prove effective. Familiarity with vice took away its repulsiveness, and those who were brought frequently in contact with it, though for reformatory purposes, often proved its easy victims.

So the prophet's cry of "Woe! Woe!" is found to be but a makeshift in the field of reform, and the modern school of temperance workers are using other and more effective methods to wean the victims of appetite from their slavery. It is found that certain innate impulses of the human soul are working out in

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the convivial inebriate — that it is not so much the desire for strong drink that he wants as it is sociability and good fellowship; in other words, happiness. So the most successful temperance reform movements at present are those based upon education, innocent amusement, and a wider sociability. Thus the "Spirit of Truth will lead you into all truth" is at work everywhere. This Spirit of Truth gives man understanding, and when he understands he is usually quick to act in the right way.

The new method of reform will do away effectually with intemperance by educating the faculties along more rational lines of activity. It is seen that coming generations will be the beneficiaries of this movement, and the present generations are being somewhat neglected, except by the Keeley Cure and other drug reformers. But to the metaphysicians this Spirit of Truth reveals that this education may begin right now, and the present generation of drunkards be saved. There is a mighty power in man, which, when brought into juxtaposition with the will, produces an entire change in the consciousness. By introducing into the mind new ideas the whole current of thought and desire is changed. The weak-willed man becomes strong, and the sensual tendency is raised out of its slough of matter into the realm of mind.

The very first step in the use of this mental remedy is to do away with the "Woe! Woe!" cry, not only on the part of friends, but in the mind of the victim himself. Fear and the belief in the power of evil paralyze, and thousands are weak of will because of this subtle belief that they have fallen into sinful ways and cannot reform. Let there be a clear understanding in the mind of the sinner, or his healer, that man is spiritual and not subject to sin. Let all condemnation for sin be forgiven and wholly withdrawn by everybody. All join in the realization of the power of Good as the guiding presence, directing in happy

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ways all the thoughts, removing every fear of weakness, all condemnation of self, all sensual appetite, and filling the mind with the joyous freedom of our loving God. This simple and easily applied remedy has healed thousands, and is equal to the reformation of the most desperate drunkard on earth. If you are a victim, you can apply it to yourself; if you are the friend of a victim, you can apply it for him.

Lesson 10. December 6.

SOLOMON CHOOSES WISDOM — I. Kings 3:4-15.

4 And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar.

5 In Gibeon Jehovah appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast showed unto thy servant David my father great kindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7 And now, O Jehovah my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in.

8 And thy servant is in the midst of thy people whom thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment.

12 Behold, I have done according to thy word: lo, I have given thee a wise and understanding heart; so that there hath been none like thee before thee, neither after thee shall any arise like unto thee.

12 And I have also given thee that which thou hast not asked, both riches and houour, so that there shall not be any among the kings like unto thee, all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke, and, behold, it was a dream: and he came to Jerusalem, and stood before the ark of the covenant of Jehovah, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

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GOLDEN TEXT — *The fear of Jehovah is the beginning of Wisdom.*— Prov. 9:10.

Gibeon means "pertaining to a hill." It was a sacred place five or six miles from Jerusalem, where the tabernacle had been erected for a time, and with its buildings had been a center of worship.

People are continually running to and fro seeking spiritual knowledge, and asking how they shall know what the will of God is, that they may do it. Here the first step toward learning the will of God is given, "Go up into the hill of the Lord." This Gibeon is an attitude of mind and may be attained in various ways. It is written, "The fear of the Lord is the beginning of wisdom." The word "fear" is in the original "reverence;" it is then the *reverence* of the Lord that opens the way to spiritual understanding. An earnest desire to know God is often all that is necessary to put the mind in touch with the kingdom within. Jesus said, "Ask and ye shall receive."

But still another step is required to make permanent in mind the spiritual condition, and that is sacrifice. "A thousand burnt offerings did Solomon offer upon that altar." The mind that is filled with thoughts of sense must give them up to make room for the new spiritual thoughts which the Lord will give.

Man's mind and body may be compared to a hive of bees. There is a constant gathering of substance by the busy thoughts, which is stored up in ten thousand little pockets in the subconsciousness. If new honey is desired the old must be taken away. If you want your thoughts to gather the sweets of the Spirit, put away the stale honey of the old material life.

You may think you are not especially attached to materiality, but self-examination will doubtless show you that there are unseen thought attachments that hold you. A small boy, whose hand was caught in a narrow-mouthed vase, was told to open his hand loosely.

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He answered, "If I do that I will drop my penny." The reason his hand would not come out was that he was gripping a penny all the time.

It may be that the creatures you are to sacrifice are the animal appetites or passions, or some of the so-called enjoyments of mere animal existence. Where bodily comfort has been considered of importance there gradually creeps over one hoggish habits. Instead of getting up in time for church Sunday morning we stay in the warm straw with the hog, under the delusion that we are resting from the week's labors. Actual rest is attained through a change of thought which may be had in religious service. Right here is an opportunity to sacrifice the creature unto the Lord. Again, it may be that you have money, or clothes, or food, or some material thing, and are clinging to them, fearing that you will come to want. This is animal selfishness and must be "sacrificed unto the Lord" before you can realize the things of the Spirit. Begin at once to give to some good cause, or worthy person, part of your money, or whatever you are hoarding. Denial of material bondage will open the way to this "letting go," and you will find it easy and natural.

Solomon took the attitude of a little child, which is receptivity to higher authority, and obedience. Jesus understood the necessity of this state of mind in those who come under Divine guidance, and he said, "Ye must become as a little child."

The only safe spiritual development is based on an "understanding heart." Superficial people think that they would be supremely happy if the Lord would pour out upon them riches and honor. But do they know how to handle these things that are so apt to lead to misery with those who are inexperienced? The power of money is considered great in the world, and it masters the man unless he is very wise.

Understanding should be the foundation of all spiritual seeking. If we earnestly strive to find God

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he will open the way of communication. When the outer thoughts are quiet in sleep the Spirit finds easy access to man's soul. This narrative of Solomon's dream reads as if God talked to him, but the almost universal testimony of those who communicate with the Lord in dreams, is that he uses symbols, like the dreams of Jacob, Joseph, Daniel and Peter. The mind makes a mental picture of everything that comes within its ken, and if we were still enough mentally, and free from the darkness of sense deception, we would naturally see these pictures in one another's minds, and communication would be open and universal without language. This realm of thought-pictures is where God meets man consciously and communicates with him. Watch your dreams and rightly interpret them and you will open up a source of instruction far superior to the wisdom of men.

Lesson II. December 13.

SOLOMON DEDICATES THE TEMPLE — I. Kings 8:1-11.

1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the father's *houses* of the children of Israel, unto king Solomon in Jerusalem, to bring up the ark of the covenant of Jehovah out of the city of David, which is Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the feast, in the month Ethanim, which is the seventh month.

3 And all the Elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of Jehovah, and the tent of meeting, and all the holy vessels that were in the Tent; even these did the priests and the Levites bring up.

5 And king Solomon and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be counted nor numbered for multitude

6 And the priests brought in the ark of the covenant of Jehovah unto its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim.

7 For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and the staves thereof above.

8 And the staves were so long that the ends of the staves were seen from the holy place before the oracle: but they were not seen without; and there they are unto this day.

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9 There was nothing in the ark save the two tables of stone which Moses put there at Horeb, when Jehovah made a covenant with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of Jehovah,

12 So that the priests could not stand to minister by reason of the cloud; for the glory of Jehovah filled the house of Jehovah.

GOLDEN TEXT — *I was glad when they said unto me, let us go unto the house of Jehovah.*— Psalm 122:1.

The body is made up of the accumulated thought experiences of the ages. This body is invisible — it is enfolded in the subjective consciousness of the individual. This is represented as the city of David in Zion (Sepulchur). The ark of the covenant is the agreement with Principle which has accumulated in the inner consciousness. That is, it is the sum total of results of all right thoughts and acts. When we think and act according to Principle, there is left in the subjective realm of our being a certain mental result, which may be compared to the right answers to the problems in mathematics worked out by the schoolboy. This is carried over from life to life as a sort of trial-balance, which forms the basis of each new body.

When we have through many experiences in body building accumulated enough of these merit-thoughts, they form the foundation in consciousness of a more enduring structure. Instead of a transitory body (tent) that perishes at slight cause, we are entering upon the construction of a body that shall endure as the permanent temple of the Most High God.

The assembling of the "elders and all of the heads of the tribes, the chief of the fathers of the children of Israel unto King Solomon in Jerusalem," is a drawing together in conscious unity of all the intelligent, directive powers of the spiritual self, to the standard of Peace and Harmony.

This process may take place without the conscious

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mind understanding its import. The consciousness is made up of objective and subjective thoughts and their results. Like a chemical solution, they go through changes on the subjective side that are observed in their outer appearance only, and but dimly understood. This feast in the seventh month, Ethanim, refers to a culmination each year of certain thought forces engendered on the natural plane. Seven always refers to material fulfillment, and twelve to spiritual.

Thus the metaphysician by study and meditation learns to observe these inner changes in soul and body, and instead of calling a certain chemicalization in thought a fit of sickness, he says it is a culmination of true and error thinking. It is in reality just what this Ethanim feast represents, a celebration of a thought harvest. The Jewish feast took place at a time which covers parts of September and October.

The priests and Levites are our so-called "natural religious tendencies." These officiate in the rites and ceremonies of the tent, or tabernacle, and when the more permanent structure is to be built they bring up all the "holy vessels" from that structure. We can thus understand why some people are naturally of a religious turn of mind, though they may be born of worldly parents. They carry over from a former tabernacle the results of exercising the mind in religious ways. These are the priests and Levites. Thus the savage with his vague understanding of Deity may, by constantly repeating certain religious ceremonies, accumulate a religious tendency that will make him "naturally religious" when he attains a higher plane of expression. This also is the basis of the formal religion where rites and ceremonies take the place of true spirituality.

The "holy vessels" are the thoughts that lie back of and form the various organs of the body. The "brazen altar" of temple worship represents the generative life, the "table of showbread" the substance

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forming organs about the stomach, the "candlestick" the intelligence, and the "brazen serpent" the nervous system. There were others, but these indicate the practical character of the symbology.

The "cherubim" were symbolic figures, representing the attributes and majesty of God. They stand for those unfettered truths of Being which must always be present in the Holy of Holies within us. If we do not have this higher realization before us constantly, we shall drop down onto the physical plane, and our religion will become a mere phenomenal display. We are told that the cherubim spread their wings over the place of the ark and covered it and its staves, yet they were "not seen without," and "there they are to this day." Here is a true description of the omnipresence of the Principle of Being in the whole spiritual life of man, yet not outwardly visible, and its endurance regardless of appearances.

At heart we all have this Holy Place and these cherubim with their wings spread over the whole ark. It does not make any difference how great a backslider you may be, the presence of the Spirit of God is not far away from your conscious mind. Right under your heart you will find a brain that in its depths treasures up the memories of all religious experiences, engraved on the two tables of stone, or very foundations of your being.

The cloud that filled the whole place when the priests came out, represents the presence of the mind of God in its *visibility*, that comes to us when we have dropped all formal religious exercises and are resting in the very consciousness of Deity. This brightness of understanding is so great that the priests cannot stand to minister in it — there is no place for formal religious ceremony or thought exercise. It was in this state that Jesus said, "He who hath seen me hath seen the Father."

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"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

IT is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock, in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This Society has been in existence about eighteen years, and has over 16,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 p. m., your local time. The Spirit will adjust geographical differences.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, $1.00; paper, 50 cents.

UNITY is published monthly, and contains a large amount of instruction. The price of it is $1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of $1.35 for both.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble, in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep this in mind, and do not send messages to the two departments in one letter. By complying with this request you will avoid delay in receiving answers to your letters, and will also lighten our work.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Address,

SOCIETY OF SILENT UNITY,

UNITY BUILDING, 913-915 TRACY AVENUE,

KANSAS CITY, MISSOURI.

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CLASS THOUGHT

NOVEMBER 20TH TO DECEMBER 20TH

[Held daily at 9 p. m.]

The All-Powerful Mind of Jesus Christ in me dissolves and dissipates every adverse thought.

PROSPERITY THOUGHT

[Held daily at 12 m.]

"If ye be willing and obedient, ye shall eat the good of the land."

QUESTIONS ANSWERED

BY SILENT UNITY CORRESPONDENTS

Don't you think it would help me to join a secret society of initiates?—***

A wide experience in mental research convinces me that the less one has to do with secret methods, the better. The so-called "initiates" are people who have gotten off on side lines in spiritual unfoldment. They have accidently touched some of the inner forces of man, and in their eagerness and egotism, built up an occult system which they regard as peculiar to their cult, and which they usually claim as a special discovery. Their practice generally results in a distorted and abnormal development of the interior faculties.

Poise yourself daily in the Mind of Christ. This will bring you in conjunction with the greatest of all occult masters, and give you the true satisfaction which your soul is seeking.

Do not strive for the mysterious, occult things, but seek to overcome mental weaknesses and errors of judgment. Lead the simple life, and do good, and you will fulfill the law of your Being, and in the end

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find yourself far in advance of those who are rushing after the occult.

Do you believe in fasting.— C.

We bring to bear upon every proposition the understanding of Spirit, and try to set up no rules of life from the mortal viewpoint. To fast a stated number of days with the idea that it is going to bring one into spirituality we would not consider wise. If, however, the Spirit made clear to us that a fast would be beneficial, we would cheerfully fast. I would say, so far as I am concerned, I never have been led to take any stated fasts. Some ten years ago, it came to me that I should with more profit, devote to silent meditation the time spent in eating breakfast, and I have followed the suggestion ever since with good results.

I also fast from meat, butter, eggs, etc., but do not find it advisable to starve my body, or weaken its vigor in any way. I can see that fasting has a tendency to reduce the force and energy of certain functions, and instead of retaining one's natural powers, a weakening follows. What man needs is not less life and strength, but more. The idea of fasters is that the appetites can be more easily controlled by starving them. How would this method work out in training animals — horses, for instance? Would it not lead to a lessening of the capacity and power of the animal, and result in a broken spirit?

The true law is that we shall build up, increase, strengthen, and *refine* every faculty and function. Jesus said, "I have saved all thou hast given me, except the son of predition"— the adverse thought.

The spiritual significance of fasting is denial, and eating is affirmation. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." By affirmation we feed upon the living bread which came down from heaven — this bread is the Word of Truth. The food which we eat

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at our tables is a symbol of the spiritual, and on its plane is important. It is necessary, first, that we have it and plenty of it; and, second, that we make wise choice of it, refusing to take into the mouth as food anything which is not a fitting symbol of the true bread; for instance, the flesh of animals. The fear, suffering and agony of slaughtered animals, and the idea of the wilful, deliberate taking of their lives, permeates the flesh and makes it unfit for food.

Do you think one ought to belong to a friendly benefit society to provide for himself and family in case he might be sick? Also is it a good thing to insure one's life? — ***

God is unchangeably and eternally good. His lovingkindness is ever toward us. If we open ourselves to receive it in faith, we will expect to receive, and will receive only good. If we expect and prepare for trouble and sorrow, it shows a doubt of God's love, and opens the way in consciousness for the things we expect to come to us.

In the understanding of life as really omnipresent and eternal there can be no need of life insurance. This understanding transforms the body, and it becomes immortal and incorruptible.

Any idea of laying up for the future is contrary to the teachings of Jesus. Such practices come from lack of understanding and faith in God as always present, willing and able to supply every need as it arises. Many people bear heavy burdens of dues, doing without things actually needed to keep up what they think is provision for dark days to come. There is no chance for the joy of living to get into their lives; no freedom can be felt by one who so doubts Love that he shuts it out of his life as his Provider.

We view the world with our own eyes, each of us, and we make from within us the world which we see. — *Thackeray.*

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NOTES FROM THE FIELD

J. H. C.

The Brooklyn Truth Center, 313*a* Quincy St., Mrs. Pauline E. Sayre, Teacher and Healer, sends out announcements of the winter's work, and a most excellent course of lessons is outlined for the season. Mrs. Sayre is working on the Jesus Christ plan, receiving only freewill offerings for her services. She believes in "Let each man do as he is disposed in his heart, not grudgingly or of necessity."

Mrs. F. D. Homer has opened a New Thought reading room at 9*a* Post Office Ave., Southport, England. Unity literature may be found here. In connection with her lectures upon the Higher Life, Mrs Homer will teach classes.

Mrs. S. Millsaps, who is teaching Truth in Pasadena, Cal., 253 South Mentor Ave., has added a Unity Branch Library to the good work she has established in that city. She writes: "I know you want to hear of every good thing. Our little band of earnest workers is increasing in number and good works. We meet every Thursday evening to speak true words and to send forth our message of health and happiness to all who hunger and thirst for truth."

Mr. H. F. Fairweather, Hanford, Calif., is actively engaged in teaching and healing. He may be found at 410 N. Irwin Street.

Yale's Divinity School, in its announcement for the new year, follows the example of its neighboring Congregational theological seminary at Hartford, Conn., and advertises that its students hereafter will be taught psycho-therapy. The relation of religion to normal and abnormal conditions of health, the possibilities of hypnosis as a cure of vicious habits and of spiritual evils, the naturalness of what has been called the supernatural, and the psychical and scientific aspects of "the miraculous," and the role the church is to play in using old, yet new, methods of developing "the higher life"—all these are to enter into the training of the coming clergy, if present signs of enterprise and adjustment are not misleading. Many of Boston's younger and more progressive clergymen of various Protestant denominations are planning to take the course in this subject at Tuft's College this year. There is no hotter "live wire" of interest in American Protestanism at the present time. "Altruism" and "Social Christianity" have taken a lower place in the interest of the men who of the type of those

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are always out on the firing line ; and as for the metaphysics and theology of religion, as formerly conceived, they are not in it now compared with the psychological approach.— *Practical Ideas.*

C. G. Pomeroy, for a number of years leader of Truth work in Toledo, Ohio, has removed from that city. The meetings are now in charge of Mrs. Martha Moore, 33 Thirteenth Street. Unity literature and publications can be procured at this Center.

We wish to correct an error which appeared in this department in our last issue. In mentioning the work done by the Rev. Parker Boyd in California along the line of the "Emmanuel Movement," we stated that his church was in San Diego. The Church of the Ascension, of which Rev. Boyd is rector, is in Vallejo, Cal., and he is doing much good work in bringing his hearers up to an understanding of the Law as taught by Jesus of Nazareth, and which includes healing of body as well as mind.

Mrs. L. E. Smith, 1070 East Fulton Street, Columbus, Ohio, has organized a "Longevity League" and Reading Room. Health books and metaphysical literature are to be found at the rooms, where all interested in progressive thought will find a welcome.

The New York School of Self-Expression, Miss Mae Marie Wilson, Principal and Founder, has issued a comprehensive prospectus of its purpose and work. While not exactly in line with the work of our Unity Society, Miss Wilson is in close sympathy with us, and the four-fold aim of her school is to assist people to obtain health, poise, knowledge and to insure attainment.

Mrs. Helen Russell Harmon and Mary Brewerton de Witt, are located at Avalon, Catalina Island, California, and are ready to minister unto those desiring absent treatments for healing, also giving individual teaching through correspondence. For all teaching and healing love offerings will be thankfully received. "As ye give so shall ye receive."

The Day, a new monthly magazine edited by John R. Meader and published by Roger Bros., New York City, introduces itself to the reading world in the October number, and gives as its purpose and object the "promotion of the principles of Love, Unity and Brotherhood." The list of the contributors in this initial number contains the names of some of the prominent thinkers and writers along advanced thought lines, and the articles are well worth reading. The subscription price of *The Day* is $1.00 a year.

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ANSWERS TO QUESTIONS

JENNIE H. CROFT

294. If we are not to ask God to forgive us, why did Jesus ask the Father to "forgive them (his enemies) for they know not what they do?" Also, in the prayer which he gave his disciples, "Forgive us our trespasses?" It seems that Jesus must have known the divine principle at that stage of his unfoldment.—UNITY LOVER.

In considering these words of Jesus we must remember that he also said, "The Father and I are one," and again, "If ye have seen me ye have seen the Father." We believe that Jesus appealed to the indwelling God, the I AM of wisdom and love, to clear from his human consciousness all condemnation for the mistakes his enemies had made, that all might be free in the spirit of love. He knew and taught that "whosoever sins ye remit they are remitted, and whosoever sins ye retain they are retained." This law is in full force to this day, and if we would have our trespasses remitted or forgiven, we must forgive others their trespasses. It means that we must reach a place in consciousness where we see no evil in anyone or in anything, where all sin is remitted. Jesus at another time said, "Not I, but the Father in me, he doeth the works." Not I, the human self, but the Father, the divine energy, the Good. No external power can accomplish the giving of good for evil in the individual consciousness, only the action of the One Mind within the soul can do that. To be constant in prayer is to *abide* in this state of consciousness which knows only the Good.

295. You say in July UNITY that everyone should do his own overcoming, that when one depends upon healers, teachers, books, or any external authority he weakens the inflow of the Spirit. In "Lessons in Truth" we are advised to stop reading many books, as they give only some one's opinion and what we need is the revelation of Truth in our own soul. If I do not read anything I will soon be as one dead, for by reading I gain knowledge. Then, too, you recommend books in UNITY.—A. S.

You will notice that we said, "You must not *depend* upon teachers, healers, books, etc." We may get suggestions and helps from these sources, but we must seek the guidance of the Spirit within, whether they be truths for *us* or not. The Spirit will reveal to each individual the way of truth for him, and he must follow no other leading. If one depends upon books for an

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understanding of Truth he becomes sadly mixed, for so many different and opposite ideas are presented by the different writers that he will be tossed about by the many winds of doctrine, and will find no harbor of peace. There are many good books, but Infinite Wisdom is the only dependable guide.

296. I have been thinking much about the "new birth," of which Jesus spake to Nicodemus. I feel sure that it is a very good thing, but I have never met anyone who had it. It seems to be a definite gift, the gift of the Spirit.. Please give me more light.—D.

To be born means to enter into a new state of consciousness. Most of us are now, or have been, in that state of consciousness which looks upon the material, physical life as the real life. But there comes a time when, in this night of our ignorance, a glimmer of light leads us to see that we must come out of the old mistaken idea of life into the light of the new and real life of the Spirit, and thus be born out of the material phase of mind into the spiritual. Some of us are mere babes as yet; some are walking with weak and uncertain steps; some are stepping out with confidence as the understanding grows clearer; all who are following the Christ within have found this Christ-Mind to be "The Way, the Truth and the Life." This exalted and yet practical state of consciousness is indeed a new life into which we are born. We cannot help but recognize the characteristics of the people who are living this life, and it is a joy to fellowship with them, knowing that all will arrive at the stature of Christ. While this new birth may not be a definite gift, it is a definite attainment, to which we should strive.

297. Is the subconscious mind related to the Christ within, or does *it* bring from the Great Within? When we turn mentally to the subconscious, do we receive from the Christ-mind?—A. E. L.

The subconscious and also the conscious mind are related to the Christ within to the degree that righteousness obtains in both. We may turn to the subconscious mind and draw from it that which is far from the Christ-Mind, for the subsconscious mind is the storehouse of knowledge of all kinds which we have put into it. The Christ-Mind is that division of the Great Within which is also termed the superconscious mind, or the mind of the Spirit. When we turn to this mind we draw from it only the beautiful holiness and purity of Truth. If the Christ-Mind rules and reigns, the conscious mind fills the subsconscious with thoughts and ideas of the Good, and harmony is established in all planes of consciousness.

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DEVOTED TO PRACTICAL CHRISTIANITY

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New York: Brentano's, Fifth Avenue and 27th Street, New York City; Roger Brothers, 429 Sixth Avenue, New York City.
Boston: The Metaphysical Club, 30 Huntington Avenue.
Hartford, Conn.: E. M. Sill, 89 Trumble Street.
Washington, D. C.: Woodward & Lothrop, 10th, 11th and F, N. W.
Toledo, Ohio: C. G. Pomeroy, 418 Twelfth Street.
Jacksonville, Fla.: New Thought Reading Room, Woman's Club Building. East Duval Street.
St. Paul, Minn.: W. L. Beekman, 55 East 5th Street.
Chicago: Purdy Publishing Co., 80 Dearborn St.; A. C. McClurg & Co., 215 Wabash Ave.: The Progress Co., Rand-McNally Bldg.
St. Louis: H. H. Schroeder, 3537 Crittenden Street.
Denver: Colorado College of Divine Science, 730 Seventeenth Avenue.
Los Angeles: Home of Truth, 1327 Georgia Street; Metaphysical Library, 611 Grant Building.
San Jose: Wm. Farwell, 275 North Third Street.
San Francisco: The Occult Book Store, 1710 Devisadero, near Sutton Street.
London, England: Power Book Co., 14 Kenilworth Ave., Wimbledon, S. W.; Higher Thought Center, 10 Cheniston Gardens, W.

Publishers' Department

Terms of Subscriptions. Per year, $1.00; six months, 50 cents; three months trial (including WEE WISDOM), 15 cents. Canada subscriptions, $1.12 (**Canadian bills, silver,** or **postage stamps not accepted.**) Foreign countries, $1.25 (5 s.) per year.

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SPECIAL ANNOUCEMENT

The following course of lectures will be given at Unity Auditorium, 913 Tracy Avenue, Kansas City, Mo., by Mr. and Mrs. Charles Fillmore, beginning Monday, November 23rd, 1908, at 8 P. M. Dates and topics for the course will be as follows:

Monday, November 23rd — "The Difference Between the Personal and the Universal God Idea."

Wednesday, November 25th. — "The Man Designed by Creative Mind."

Friday, November 27th. — "How to Attain Conscious Identity with God."

Monday, November 30th. — "How Man Forms His Body by His Thought."

Wednesday, December 2nd. — "The Vitalizing Power of Affirmation and the Cleansing Power of Denial."

Friday, December 4th. — "The Constructive and Destructive Power of the Spoken Word."

Monday, December 7th. — "The Faculties of the Mind Symbolized by the Twelve Disciples of Jesus."

Wednesday, December 9th. — "The Wonder-Working Power of Faith."

Friday, December 11th. — "True and False Imagination."

Monday, December 14th. — "The Right Relation Between the Will and the Understanding Necessary to Success."

Wednesday, December 16th. — "The Great Day of Judgment."

Friday, December 18th. — "The Saving Power of Divine Love."

Freewill offerings will be received as compensation for this course of lessons.

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Our readers express themselves by a large majority in favor of continuing the Bible lessons; in fact, there were but half a a dozen who thought otherwise, and in response to this almost unanimous request, they will be found as usual in this number. The *note* at the head will be a help in understanding our interpretation.

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The article in this issue, "The Demonstration of Faith," was written by a new student immediately after taking the lessons given at this center, and is itself a demonstration of the law of spiritual illumination.

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UNITY will make an excellent Holiday gift and remind the recipient of the giver's loving remembrance, by its appearance each month. UNITY will be sent to three addresses in the United States for one year upon receipt of $2.00 with names.

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FIFTEEN HELPFUL LESSONS FIFTEEN CENTS

"Little Sermons," is a new booklet by Edna L. Carter, Associate Editor of THE SIGNS THAT FOLLOW, and Secretary of the Society of Silent Unity. These sermons are really practical lessons, based on the Science of Mind. They have come out of the author's long experience in the inner life. Some of them have appeared in UNITY, and many testimonials of their helpfulness have been received. The booklet is gotten out in attractive cover, and contains sixty-four pages. Price only 15 cents. Per dozen $1.50. It will make a dainty little present for Christmas. Send all orders to Unity Tract Society, Kansas City, Mo.

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The healing movement which is spreading so rapidly in the churches does not seem to realize the fulness of the Jesus Christ power, but classifies diseases. Organic troubles are turned over to the doctors, and God is given the easy "nervous" cases. Jesus Christ and his apostles healed "all manner of diseases," and that is the practice of all those who know about the omnipotence of God. The healing department of our work has for nearly twenty years successfully ministered to people in all sorts of distresses, mental and physical, no case being too hard for the Lord. Organic diseases yield to the persistent application of Spirit power, and we have hundreds of testimonials from people who have, without solicitation, borne witness to the work of the Spirit in them. Our paper, THE SIGNS THAT FOLLOW, gives in every issue short extracts from the numerous letters we are constantly receiving, telling of the healing of nervous, acute, and chronic cases of every description. We will send a sample of this paper to anyone who applies for it. It is filled with instruction to those needing help, mentally, physically, and financially. The subscription price is freewill offerings, corresponding with all of our work. We are always glad to receive the generous offerings of those who give freely.

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The little paper, THE SIGNS THAT FOLLOW, came to me this week. I have read every word of it twice, and I cannot tell you what a help and comfort it has been to me already. When the paper came I was so discouraged that I felt almost ready to give up, but after reading of the wonderful help it had been to so many, I thought I would write and ask help for myself.—Mrs. A. E. J.

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UNITY is now on many news stands throughout the United States. We want it on all of them. Ask your dealer for it, and have your friends call for it.

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HOW TO HELP

Here is an opportunity. Unity Guild, an organization of the young people of Unity Society, desires to raise $200 this year for the building fund. If every subscriber of this magazine would purchase a set of souvenir postal cards the Guild could more than double that amount. We hope you will all do it. Then, too, these postcards would be splendid Christmas or New Year greetings to your friends. Set of eight showing outside and interior views of Unity building, 25 cents or 5 cents each. Unity Guild, care Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

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A SPECIAL SUBSCRIPTION OFFER

We will send WEE WISDOM to the addresses of three little boys or girls in the United States for one year upon receipt of $1.00. WEE WISDOM is the only metaphysical magazine published exclusively for the children. The price of single subscription is 50 cents a year. Sample copies free.

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CONVENTION

A "Mind Over Matter" Convention will be held at the Weltmer Institute, Nevada, Mo., beginning Monday, November 30th, and closing December 4th. This meeting is in connection with the First National Convention of Suggestive Therapeutics. Mr. S. A. Weltmer states that twenty-two prominent speakers have promised to be present, and assures a great convention and profitable meeting to all who co-operate in making this gathering a success.

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All letters requesting treatment, and all correspondence regarding the silent hour, should be addressed to the Society of Silent Unity.

All orders for subscription or books and changes of address should be addressed to Unity Tract Society. By keeping your letters to these two departments separate you will greatly aid us in attending to your wants promptly.

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If you want to join our "Prosperity Class," send for a "Prosperity Dollar." The treatment will be "worth its weight in gold" to you.

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UNITY publications are for sale at all the Truth Centers in our directory — which is published in nearly every issue of this magazine.

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UNITY INFORMATION BUREAU

The calls made upon us for information of various kinds pertaining to the thousand and one things connected with the Truth Work, has made it necessary to establish a Bureau of Information as a branch of our Society. Hereafter whatever you want to know about any book, person, transaction, or nearly everything, kindly use the Unity Information Bureau. No direct charge will be made for any service, but we shall be thankful for your freewill offerings. There will be the usual expenses of such work to be met, including the salaries of a manager and clerks, besides postage, stationery, etc. We are assured your voluntary contributions will meet the outlay and none be burdened.

Address, Unity Tract Society Information Bureau, 913 Tracy Ave., Kansas City, Mo.

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ANNOUNCEMENT

We are prepared to send out into the field our Christian Evangelist, Prof. LeRoy Moore, Lecturer, Healer, Teacher and Singer, who will work with any and all churches whose ministers desire to take up Christian healing, and form healing bands in their congregations. Prof. Moore will also co-operate with those who desire to establish Truth Centers, or to build up Centers already established. If you really want to do the Lord's work, form a class right in your own neighborhood and send for Prof. Moore to come and give a course of lessons and healing demonstrations. Correspondence to this department should be addressed to

Unity Information Bureau, Unity Building, 913 Tracy Ave., Kansas City, Mo.

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THE SIGNS THAT FOLLOW is fine. I never can tell you how helpful the last one was to me. Those words beginning "You are a messenger of the Spirit" were especially for me; they seem to be spoken to me by the Spirit, and must and will bear fruit.—S.T.

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A CHRISTMAS SUGGESTION

A subscription to UNITY $1.00, or three for $2.00. We will notify the friends to whom you want it sent that it is a present from you.

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Read the "Prosperity Dollar" suggestion on the yellow leaf in this department.

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Canadian subscriptions to UNITY are $1.12 per year. Special offer of three subscriptions for $2.36.

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PLEASE READ CAREFULLY

We ask your careful co-operation in keeping our subscription list up to date. If you anticipate changing your residence, please drop us a card, giving old and new addresses. *The card must reach us by the 10th of the month*, so that we can have time to correct our mailing list before the mailing days. If you are moving about, please drop us a card of each change, instead of giving instructions for several months in advance. We are always glad to make corrections in addresses, and to send an extra copy when the first is lost in the mail, but if you move without notifying us, we are not responsible for the lost copy. To those who move, and thus miss a copy of UNITY, we would say that it is customary to remit 10 cents when a second copy is requested. The lost copies are not returned to us by the postoffice. Your careful attention to these suggestions will save us much extra work.

UNITY TRACT SOCIETY.

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"Several times UNITY has called attention to the matter of keeping communications, etc., for the two branches of your work separate. Has it occurred to you that patrons of both often wish to send money to each and that it is easier and cheaper to procure one money order? Why can we not send this with separate letters of instructions in same envelope?"

In answer to the above, we shall be pleased to have the contributions for both departments of our work included in one Money Order or Draft, but the communications to these departments should be on *separate* sheets of paper, each bearing full name and address of sender. Then both departments can give attention at once, neither having to wait until the other has attended to that portion of the letter which comes under its supervision. By separating these two you will also save us much time.

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A souvenir plate bearing the picture of the outside of Unity Building will be sent postpaid to any address for $1.10. Address Unity Building, 913 Tracy Ave., Kansas City, Mo.

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A catalogue of UNITY publications will be sent to any address upon application.

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The holiday season is approaching, and you are doubtless searching for a gift that will brighten the eyes of some little child. Why not make a present that will teach and uplift as well as please? The following Truth books for children will make acceptable gifts, and will go a long way toward keeping a boy or girl healthy and sweet:

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The story is beautifully told, and personifies the virtues of Faith, Prudence and Patience, seeking each their special way into the garden of Wisdom. It tells the beautiful lesson of how each may enter into this garden, but that each has a special key of his own. Altogether the message which the little volume brings is told in entertaining story form, and will be a nice gift to children. —*The Higher Thought.*

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Ye shall know the Truth and the Truth shall make You free

Devoted to
Practical Christianity

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CHRISTMAS THOUGHTS

Whenever the Christmas season
Lends lustre and peace to the year,
And the ling-long-ling of the bells that ring,
Tell only of joy and cheer;
I hear in the sweet wild music
These words, and I hold them true,
"The Christ who was born on Christmas morn
Did only what you can do."

Each soul that has breath and being
Is touched with heaven's own fire,
Each living man is a part of the plan
To lift the world up higher.
No matter how narrow your limits,
Go forth and make them broad!
You are every one the daughter or son —
Crown Prince or Princess of God.

Have you sinned? It is only an error —
Your spirit is pure and white;
It is Truth's own ray and will find its way
Back into the path of right.
Have you failed? It is only in seeming —
The triumph will come at length.
You are born to succeed — you will have what you need,
If you will believe in your strength.

No matter how poor your record —
Christ lives in the heart of you,
And the shadow will roll up and off from your soul
If you will but own the true;
For "Christ" means the spirit of goodness,
And all men are good at the core.
Look searchingly in thro' the coating of sin,
And lo! there is Truth to adore.

Believe in yourself and your motives,
Believe in your strength and your worth,
Believe you were sent from God's fair firmament
To aid and ennoble the earth.
Believe in the Saviour within you —
Know Christ and your spirit are one.
Stand forth defined by your own noble pride,
And whatever you ask shall be done.

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NON-RESISTANCE

HORATIO W. DRESSER

It has long been customary to disparage the doctrine of non-resistance as inapplicable to this world. Its critics have not first tested it to see if it be practicable, but have raised a few theoretical objections and dismissed the doctrine without further comment. They have not even taken the trouble to ascertain whether Christians have made any serious attempt to practice it. Its critics no doubt regard themselves as Christians, and would resent it if any one should intimate that possibly others are better Christians than they. The critics have simply concluded that this phase of Christian teaching has no practical value. What they have understood non-resistance to be is by no means clear, for they have not first defined what they impulsively proceded to attack. But probably they had in mind something like the oriental passivity, which is supposed to be the chief reason for the failure of many millions of people in India. That is, non-resistance means, lying down and permitting your enemy to trample upon you, literally giving your cloak also, and turning the other cheek, when to do so is sheer folly. That is to say, non-resistance has been supposed to relate to physical things, and everyone knows that in the world of sense each man must take care of his own goods and keep his possessions under lock and key.

Before undertaking to show what non-resistance is and how it applies, it is necessary to remove a number of misconceptions. In the first place, mere passivity is psychologically impossible, and what is impossible in the inner world cannot be achieved in the outer world. If I adopt an attitude of acceptance with respect to my fellows, it is because I have convinced myself that this course is wisest, and because I have the power to inhibit other possible plans of action. He who is able to keep perfectly still exercises greater

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power than the man who merely lets go. Intellectual conviction and mental discipline of various sorts are required to check our habitual physical reactions, and bestow love or express peace where we might have given a blow. The state that most nearly approaches passivity, so far as external conditions are concerned, and also with respect to the nervous system, is one which is characterized by a high degree of concentration, and concentration is a holding up, not a letting go, of mental powers.

But if there is no pure passivity, there must be an active principle within us capable of overcoming a subordinate mental state by one that is superior. That is, when I meet a fear, a temptation, an emotion of anger or hatred, with non-resistance, I turn to another idea with its accompanying set of reactions in an attitude of command of my mental states which is simply irrestible. Merely to accept a feeling of pain, for example, saying, Let it come, is to take an attitude of command, not by any means one of capitulation. Thus to meet the pain means that I have tried other methods, such as dwelling upon my pain or fighting it, denying its existence, and the like, and set them aside as failures. When, at last, I have sufficient power to welcome the pain, to mean what I say when I declare that "pain is beneficent," I possess a power of resistance of decided consequence.

Now, what is true psychologically is true in the realm of social conduct. Non-resistance is a spiritual principle, involves an attitude of outgoing and generous love, and is essential to the Christian life. Whether or not I give my cloak also has little to do with the case. It is wholly superficial to judge by what is done or not done in the external world. If I do give the cloak also it is because I am persuaded that the positive attitude I assume in doing so will be more effective in helping another than the attitude which would accompany a refusal. If I permit a man

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apparently to take the advantage of me it is because I really possess an advantage over him. When I raise my hand and return blow for blow, I call out from the man who attacks me more of what he gave, and on that level there is no end. But when I check all animal impulses and send forth peace and good-will in word and deed, I end the matter then and there so far as my participation in it is concerned.

In other words, to be non-resistant in the Christian sense means to refrain from meeting an activity on its own level, but to come up higher. The best way to overcome evil is not to descend to meet, not to return an eye for an eye, but to turn the scale in favor of good. Instead of opposing, striking, after having worked myself into a passion, I ought first to make my own heart right, then do what the heart prompts. Instead of withdrawing into my shell, I should give, give of myself, then I shall call forth a very different sort of reaction. If I love my enemy, instead of fighting him, he will cease to be my enemy, so far as my own consciousness is concerned. Experience shows that it takes two to make a quarrel.

It requires some knowledge of the inner life to be persuaded that the silent forces are greatest. As a race we have been taught to be suspicious, to be on the defensive, occasionally to be decidedly aggressive, and the power of habit is strong upon us. In order to test the higher principle it may be necessary to pass through a stage of experience where we are too receptive, inclined to yield too much. But this is not non-resistance; it is merely a general letting go, and getting in motion. Really to be non-resistant is to take an active hand in the affair in question. That is the point the critics fail to grasp. When I have learned that love is greater than hate, that peace is mightier than the sword, and that I have the whole affair in my power right within my own consciousness, then indeed I am ready to be non-resistant.

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I shall not be taken advantage of, so long as I do my Christian work in the world as well as I know how. I shall not be trampled upon if I am upright in my spiritual consciousness. People feel the power of a consecrated life and respond, capitulate, and are ashamed. If, with Confucius, I judge all men on the presumption of their innocence, if I fully accept them as souls, sons of God, they simply cannot have power over me. "God and one make a majority."

HOW TO KEEP YOUNG

It is true that the neophobia of the old has its cause in mental attitude, rather than in physical decay. It is not that the mental power is less; but it is natural for a man to rely on the thinking he did in his twenties, and to refuse to reopen questions he "settled" half a lifetime ago.

This atrophy of thought can be avoided if the danger is foreseen, and a man deliberately forms the habit of breaking thought-habits. It can be escaped if a man recognizes that he is borne on a stream of social change, and, that instead of trusting to the perspective in which things appeared in his youth, he must look and look again.

Then there are searchers, skilled in the advancement of knowledge, who never conclude their education, who become accustomed to disowning their yesterdays and building on tomorrows, who remain progressive throughout life, and in their riper years, rich in the garnered fruits of experience, they render the greatest service to society.—*E. A. Ross*, in *Social Psychology*.

Surely, surely, the only true knowledge of our fellowman is that which enables us to feel with him; which gives us a fine ear for the heart-pulses that are beating under the mere clothes of circumstance and opinion.— *George Eliot*.

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CHRIST HEALING AND MODERN CHURCH HEALING

Spiritual healing has been practiced from earliest ages. It antedates medical science. Every nation has had its "medicine men." We find today in South Africa the "hoo-doo-man," who heals through driving out so-called evil spirits, and the Hindus, the Chinese, and the American Indians, all have similar healing methods. Strange as it may seem, Jesus Christ recognized that the cause of disease was largely evil spirits, and he used methods similar to those of the so-called heathen in eliminating the "demons." We are told that he drove out "evil spirits" by his word. We believe this, and yet look with a certain derision on the Sioux Indian who pow-wows and tries to scare away evil, and the African "medicine man," who pounds on his tom-tom, and moans and cries, that he may free the sick from demoniacal possession. The "medicine man," used the word ignorantly, or with but limited understanding, while Jesus sent forth the Word in the full understanding and consciousness of its power. Through him we have pure spiritual healing, and we recognize that all diseases come upon man through the mind. Thought creations have an ego, that is personality, and these virtually compare to the demons of Scripture.

The first healing recorded in the Bible is that in answer to Abraham's prayer for Abimelech and his wife, and maidservants, and was successful. Gen. 20:17. But Asa, king of Israel, departed from the true healing. The record given in II. Chronicles 16: 12, 13, is, "And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease, he sought not to the Lord, but to the physicians. And Asa slept with his fathers."

All through the Scriptures we read of spiritual

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healing. Elijah, the prophet, healed by the power of the Lord, and Elisha healed in the same way. There was a casting out of the mind of the patient the thought of disease, and especially the thought lying back of the disease. They recognized that the need of healing came from some departure from righteous law. "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him. Thou shalt therefore keep the commandments and the statutes and the judgments which I command thee, and the Lord will take away from thee all sickness." Deut. 7:9,15.

So the healing methods which have been based on evil as the cause of sickness and disease are right. Error does take possession of man's consciousness if he gives up to it, and it must be cast out. Therefore Jesus Christ made forgiveness the foundation of his healing. Forgiveness and healing are essentially connected.

When Naaman, captain of the host of the king of Syria, came to Elisha to be healed of his leprosy, Elisha told him to go and wash in Jordan seven times and he should be clean of his leprosy. Naaman was wroth. The method did not suit him. But his servant persuaded him to follow the prophet's instructions, and when he did obey, "his flesh came like unto the flesh of a little child, and he was clean." By his obedience he got rid of something — the spirit of mortal assumption of importance was washed away.

John the Baptist came baptizing and healing. Baptism symbolizes cleansing from sin. All healing is founded on peace of mind; harmony in the body follows. Peace comes from forgiveness and cleansing from sin.

A great revival has taken place in these latter years. It is not over thirty or forty years since the Truth of healing force as spiritual and not material began to

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sweep over the land. Even among medical men old theories of disease are continually being discarded, and new ones adopted, only to be succeeded after a time, by still newer theories.

This Renaissance of spiritual healing assumes that all causes originate in mind ; that diseases are caused primarily by wrong thought. The medical schools and the orthodox churches are waking up to the fact that there is something in this, and are seeking to make a union of forces. But the radical school, the strict followers of Jesus Christ, have but little in common with medicine. Jesus gave no power to material means. A few times he used clay, but this was so obviously symbolical, that it should not be classed with materiality. There was no idea in it such as is back of the giving of drugs. Jesus recognized the power of spiritual understanding, and the washing away of the clay was the denial of the ignorance and blindness of mortal thought. The healing of Jesus Christ is based on an exact science — the Science of Relation of Ideas.

There must be complete regeneration before there can be permanent healing. The deadening of the nerves by the use of morphine is not healing. Pain is an indication that the vital forces are at work to bring about health, and the use of morphine stops the healing work.

If we want true healing we must come to the Jesus Christ standard. This great wave of new thought about healing is being taken up and applied according to the character of the thought of those who use it. If you want to know the spiritual understanding of a religious people, you can find it by watching the trend of their thought when a new subject is presented. In this matter of spiritual healing, you will find that some take it up, not in its purity, but only in a material aspect. They try to apply a measure of the Truth, but fall short on account of attempting to deal

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with the physical aspects of mind, leaving out the moral and spiritual. They do not see the deeper realms of thought connecting mind and body.

The history of modern spiritual healing is rather complicated, and there is much misunderstanding as to who originated it; but careful research shows that this movement received its first impulse by Dr. Quimby of Belfast, Maine, about 1855. He was a successful healer, and wrote largely, but published sparingly. His works comprised seventy-two fundamental principles which he called "Science and Health." He had as a student, Mrs. Mary Baker Eddy, who became an enthusiastic follower of his, and wrote articles for the New England papers eulogizing him.

When Dr. Quimby died, Mrs. Eddy wrote a book which she called "Science and Health," and she claimed that Quimby was a hypnotist. It seems he did do some healing in limited ways, and Mrs. Eddy also anointed with oil at first, although she afterwards changed her methods. The work spread because it was founded in Truth. Dr. Quimby had an understanding of the Truth that heals.

Jesus Christ said, "If any man will do his will he shall know of the doctrine." Nothing but Truth will ever free man from disease. This is the teaching of Dr. Quimby and Mrs. Eddy, and it is our teaching. But we do not apply it in the same way that they did. We do not think it necessary to go into abstract metaphysical terms. We do not think it necessary to deny the body and call all that appears error. All that has substance has its origin in spirit. The mind of the Spirit is the intelligence of every part of the body. Spirit, soul, body — these three are necessary to the whole man. They are in the constitution of Being itself, and it is strange that any one having a measure of understanding should have overlooked this true relation. This error comes from thinking in material

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ideas instead of grasping full spiritual understanding. While one tries to deal with cause and effect in the realm of effect only, he will always find himself limited, and he will never be free from his limitations until he lays hold of absolute Truth.

Jesus said, "In my name shall ye cast out devils, and heal the sick." Is the church recognizing the healing power of Jesus Christ and doing its healing work in his name? No. Their patients are examined by a doctor, and if the disease is considered organic and incurable it is turned over to man, but if it is merely nervousness, and easy to heal, they trust it to God. When Jesus Christ gave the command to go forth and heal the sick, did he make any such classifications? He healed all manner of disease, and his disciples did likewise. What is called an organic disease has its origin in mind as truly as any other. It has become subconscious and needs the power of Christ-Mind to reach and dissolve the error thoughts which are causing the disease. Material remedies can no more reach the subconscious than they can the conscious mind of the patient. With Jesus no diseases are incurable. "All things are possible with God." "All things are possible to him that believeth."

Do not be awed by great systems. "By their fruits ye shall know them." The fruit of the true spiritual healer's work is the reformation of man. Bodily healing follows as a natural consequence. It is worth nothing to cure a man unless you show him that error is the cause of his trouble, and start him on the right way. In order to have bodily perfection, it is necessary to bring the mind to a state of righteousness. So there is a definite and distinct difference between mental science and spiritual healing. Christian Scientists are often severely criticised for their arbitrary and intolerant attitude toward all healing systems other than their own, but in a measure they are right. One must stand by his highest conceptions of Truth.

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Some pray that the doctor may be be led to use the right means in treating them, but this is climbing up some other way. Why not go to God as a son to a father, as Jesus did? If you take a roundabout way to get to God, you will find that you are making a separation between yourself and your Lord. He is Life, Intelligence, Love, and these three are the healing forces.

You must make a covenant with God, and then keep that covenant. You must know the law and conform to it. When we know the law of Being, then shall all the secrets of creation be open. Faith in the All-Power of God will make our way clear until we come into the full glory of the Son of God.

[Extracts from an address by Charles Fillmore before the Unity Society, of Kansas City, Mo. Reported by Edna L. Carter.]

ABOUT MUSIC

BY A TEACHER

A great many music teachers and students of music have talked to me of the exhausting, nerve-racking effect upon them of their work. Seeing that I can teach eight or nine hours a day, and am fresh for an hour or two of practicing in the evening, they either predict a speedy collapse, or ask how it is done. For the benefit of such as these I am going to reveal my secret.

When I first started to teach, evening found me absolutely limp and dejected. A little thought on our modern lines led me to try commencing each lesson with a little prayer for strength and guidance, and to end with a little silent thanksgiving. This helped so much that I have gradually fallen into the way of silently singing the scale, or study, or composition, to helpful words. For instance, an ill-humored child comes to her lesson, and commences with a scale.

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Silently I sing with her, "You are God's own dear, happy child," or some such simple words. By the time the scale has been played, she responds, and we spend such a pleasant hour together that she is sorry to leave.

Nervous children respond readily to peace and harmony; lazy ones to life and energy. For teachers and pianists who "think" they are tired, the word Life, Life, Life, repeated over and over, thrill and vitalize to a wonderful degree, as readers of UNITY already know. Certain music suggests its own thought, as Chopin's first Prelude, which seems to say, "Praise Him!" "Praise Him!" all through; or Beethoven's Moonlight Sonata, which says, "Peace, be still, and know that I am God;" or the Schumann Toccata, which says, "Nobility," so plainly.

Another way is to work technically through words; for instance, if a child has weak fingers say, "Fingers firm and strong," or some such suitable words, and, if possible, get the pupil to say and realize this, too.

Much of the modern music seems too sensuous, and I find that using the words, "Love Divine," one realizes something very beautiful and helpful, and that it's all in the thought we give it.

If these suggestions help any one, I shall be glad, for they have meant much profit and great joy to me.

UNITY READER.

The eternal Divine Law can help an optimist to health and fortune, while it is hard for it to do much for the pessimist, inasmuch as the pessimistic mind is always a sealed or closed mind. God is ever trying to reach and help all men; the trouble is that closed and perverse minds — by closing the doors of their mind to the light of truth — will have none of this beneficent help.—*Magazine of Mysteries.*

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ETERNAL LIFE DEMONSTRABLE

EDNA L. CARTER

An article by E. W. H., containing many excellent points, appeared under this head in the November number of UNITY; but the subject treated is so large and so important that many articles would be required to bring out all the facts.

The chief point of interest is this: that we do not have to be satisfied with merely making the abstract statement that life is omnipresent and eternal, but we have the privilege of demonstrating this proposition, and proving our victory over death in the name of Jesus Christ.

To go about this, we need first to understand that the natural man has not eternal life abiding in him, and that if we want to demonstrate life, we must get into the Christ-consciousness of life. "He that hath the Son of God hath life, and he that hath not the Son of God, hath *not* life." The natural man objects to this. He prefers to believe the first lie that was ever told — the lie of the serpent in the garden, "Ye shall not surely die." God had told Adam that disobedience would bring death, but probably Adam, like some of his descendants, quoted, "There is no death," and refused to believe the word of the Lord. In God there is no death, but when man, in consciousness, separates himself from God, he loses his consciousness of life, and falls asleep. This the Scriptures call death. Man has not perished when he sleeps, for there is a resurrection. Paul says, "If the dead rise not, then is not Christ raised, and if Christ be not raised your faith is vain. Then they also which are fallen asleep in Christ are perished." It has never been the fashion to believe in the resurrection, for men have been too thoroughly hypnotized with the serpent's words, "Ye shall not surely die." If they do not die, of course they have no need of a resurrection.

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The Truth is clear that man, the natural man, as a result of sin does fall asleep, and that through the quickening power of the Spirit he can be awakened. Jesus proved this by his works. We may have this quickening, resurrecting power in our minds and bodies if we will, and save any funeral and grave experience. The promise is to both the living and the dead; both are to have the resurrection; that is, both are to be raised to a consciousness of life in Christ. Those who are alive and have this blessed experience will escape the falling asleep which comes to those who are yet in the old, natural, personal consciousness.

The serpent's word, "Ye shall not surely die," is the basis of most orthodox and New Thought funeral sermons. Instead of allowing themselves to be enlightened with the truth that there is no eternal life except in Christ, men choose to go on deluding themselves and others with the belief that it makes no difference whether they have the Christ or not. "Lay hold on eternal life." To obey this it is necessary to let go of all personal claims to life, and of all error thoughts about life, and to declare the one Omnipresent Life into which no appearance of death can come. It is not merely the word "death" which is to be put away, but the thing for which it stands. Many overlook the resurrection promise, because it does not harmonize with what they think ought to be the truth about life and death. They are satisfied to change the name of death, disregarding the truth that it is the fact, or appearance, which is to be overcome, and not merely the name. Such are like the ostrich who buries his head in the sand, vainly thinking himself to be hid, and they are missing the opportunity of demonstrating and rejoicing in the incorruptible flesh of Jesus Christ. Some who hold up their hands in horror at the mention of the word "death," cling desperately to that for which it stands.

The daily papers of August of this year reported the

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effort of doctors in a New York hospital to restore to life a patient who had just died of consumption. By the use of a strychnine injection, and some mechanical means, they succeeded in bringing him to life, but not to a consciousness of life, and in a short time he died again. This indicates that doctors may be among the first to see the possibilities of the resurrection, and by their experiments awaken an interest in this all-important subject.

There are, indeed, a few spiritual-minded souls who believe in fulfilling literally and to the utmost Jesus' command to raise the dead, but they are looked upon as dreamers. Not long ago the newspapers told of a woman who was threatened with arrest because she prayed for a dead friend's restoration to life. But when the doctors take it up, and try to work the problem out in their way, it is considered by the public in general as all right. If the efforts of so-called scientific men to restore life meet with any measure of success, well and good. It will call the attention of the people to the matter; but there ends the good the material minds can do, because they do not go to the Source of life; they do not take into account the resurrecting power of Jesus Christ. Making no connection with the Source of life, the results of their work are partial, temporary, and altogether unsatisfactory.

The spiritual healers and medical doctors are all busy trying to keep people alive. The doctor gives his drugs, but the spiritual healer knows that "as a man thinketh, so is he," and that it is error thought that makes men sick, and puts them to sleep. Then it is all-important to correct the error thoughts if man would live. The first, most important error to let go of is this belief that the natural man has eternal life. Then the truth of eternal life in Christ can be affirmed. Jesus said, "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall

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find it," which is to say, "He who will give up and admit that he has no life in himself, but will recognize his life in me shall never die."

This error that we have been considering leads to others, and we can trace many of its ways to the graveyard. One who holds to this belief says, "My friends are all dead and gone, but are living somewhere, and I want to go to them," which thought results, of course, in a letting go of the consciousness of omnipresent life in the body, and sooner or later a funeral follows. Another believes that separation from the body is not death. He believes the serpent too, and so he does not build into his body the life-consciousness. After a while the body gets old and worn out because it has not been daily fed and renewed with the living Substance of words of Truth, and the man begins to talk about laying aside the "old garment" and going off somewhere to life and glory. Instead of laying hold on eternal life, he simply lets go. It was his privilege to make a new garment, but he did not take advantage of the opportunity, and he reaps the fruit of his ignorance and neglect.

Under the hypnotic spell of the serpent's falsehood, men twist the Scripture, which would mean their deliverance from death. The promise of Jesus is, "If a man keep my saying, he shall never see death." From other similar promises, such as, "Whosoever liveth and believeth on me shall never die," and from his works, we know that this text means that if we keep his sayings, we shall never *experience* death. The twisted version is that death will go on just the same, but we will not see it, will not recognize it for what it is, but will call it "passing on," or something else calculated to carry out the serpent idea. This is such a weak, and such a plain mis-application of Scripture. When we can have real deliverance from death, why do we refuse it and hug to ourselves the delusion of the serpent?

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The promises of life are based on conditions. "Whosoever liveth *and believeth on me* shall never die." "*If* a man keep my saying he shall never see death." Is the way too hard? "My yoke is easy and my burden is light." The way is hard only as one clings to personality. It is adverse thought which destroys the body, and by obedience to the sayings of Jesus, the selfish, personal, adverse thought is overcome.

Men may read books on Truth, and study statements of being, just as the naturalist studies his bugs, but one will be worth no more than the other in making spiritual demonstrations if the reading and study of Truth is only in the intellect. There must be the quickening life of Jesus Christ in the consciousness. "In him was life; and the *life* was the *light* of men." It is the Spirit that quickens. When this quickening, *always present* life is recognized, acknowledged, and laid hold of with a living faith, the whole organism is filled with its abundant, free-flowing, purifying, healing, renewing wholeness, so that the body is transformed, and is fashioned like unto his glorious body. "All that see them shall acknowledge them that they are the seed which the Lord hath blessed." Before one can demonstrate to this extent, he must believe with all his heart in its possibility, and patiently trust while the transforming work is going on in him. "In your patience ye shall win your *lives*." This verse is especially applicable to those who are undergoing regeneration. It is not the men and women who naturally appear physically perfect who glorify God in their bodies, but those who in faith receive the Word of eternal life, and patiently, trustfully, faithfully make a daily sacrifice of whatever comes up from day to day from the personal, limited self, that the Christ may do its perfect work in the consciousness, and renew the whole man in knowledge after the image of him that created him. Those who wait until they see someone else

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demonstrate are foolishly putting off their day of salvation. It makes no difference whether one who tries succeeds or not. Truth remains the same, and the possibility is always open. No one can demonstrate until he trusts "as seeing him who is invisible;" until he has a living faith, regardless of whether or not anyone else demonstrates, or even believes.

This message of the possibility of demonstrating eternal life in Jesus Christ is the good news or good tidings which the angels announced at the birth of Jesus, and this is the meaning of his birth and mission among men. He made plain in word and work his mission, and was received by but few. But the quickening power of his words has been steadily at work in the consciousness of the race ever since his coming in Bethlehem, and the leaven is doing its perfect work. Men are beginning to wake up, and we are at the beginning of a New Age. Those most quickened hear the good news gladly; others seem bewildered and confused by the new light; but they, too, will rejoice as the Day Star from on high shines into their hearts and enlightens them with the light of life. The late sleepers love their sleep, and do not want to be disturbed. If one tries to arouse them, they get cross and draw the covers closer about their heads, shutting out from their eyes the light of the Dawn, and from their ears the Trumpet-call to the opportunities and activities of the New Day. But the stir of it will finally awaken them, and they will then be glad.

One thing that keeps death in the consciousness of the race is men's subconscious curiosity about it. They want to delve into everything that promises to give information concerning it. If there is no reality in death (and there isn't), what is there to investigate? It is nothing but a negative condition, and what men really want is to know about life, and to make themselves positive in life; this they cannot do if they are all the time studying about death and trying to under-

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stand it. When they determine to know the fulness of omnipresent life, now manifesting in them, it will manifest itself in them in greater and greater abundance, and the negative side will have no place in their consciousness.

When we want to demonstrate health we do not study disease, but health. When we want to demonstrate prosperity, we do not look up all the cases of apparent destitution we can find and study them, but we make ourselves positive in the consciousness of God as our All-providing Father. So when we want to demonstrate life, we should be just as wise, and instead of investigating all the theories about death, and the condition of those who have died, we should resolutely set our faces toward life, and fill our consciousness with the one Omnipresent Life manifesting in us. This will raise our consciousness of life until we shall find ourselves really able to do what Jesus told us to do, raise the dead. Then it will be worth while for us to go to a funeral. He said, "The works that I do shall ye do, and greater."

When some one sick unto death called for his help, he did not look upon the condition as hopeless, and begin to talk about setting the sick one "free" in death. He gave no mental morphine of words about death as the way to a higher life, to make the patient give up his hold on life and die easy. Death had no place in his work. He never offered it as the way to life, but out of his mighty consciousness of *omnipresent* life, he spoke words of life, and the sick were healed. When he stood before the appearance of death, he gave the mourners no mental morphine to dull their pain and sorrow, but again out of that great consciousness of omnipresent life, he restored the dead one to life and to his friends, and gave a bubbling-over joy which is in no way to be compared with the temporary deadening of sorrow which comes from negative error words.

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With the greater consciousness of life which the race is steadily gaining through the leaven of his words, the way is opening for those who believe in Jesus Christ to speak life in his name, and to do greater works than he did, as he promised. They will not only raise one dead, but will be able to teach him and enlighten his understanding to such a perfect consciousness of omnipresent life and his oneness with it, that it will be impossible for him to die again.

Jesus did not say that death was the way, the life. He said, "I am the Way, the Life." I am is present tense. It is now morning — Resurrection Morning. Wake up, and be glad.

It isn't raining rain to me,
It's raining daffodils;
In every dimpled drop I see
Wild flowers on the hills.
The clouds of gray engulf the day
And overwhelm the town —
It isn't raining rain to me,
It's raining roses down.

It isn't raining rain to me,
But fields of clover bloom,
Where any buccaneering bee
May find a bed and room.
A health unto the happy,
A fig for him who frets —
It isn't raining rain to me,
It's raining violets.

—*Robert Loveman.*

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LOVE

TWELFTH LESSON IN THE SCIENCE OF BEING AND CHRISTIAN HEALING

BY CHARLES FILLMORE

Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God; and such we are. I. John 3:1.

He that abideth in love abideth in God, and God abideth in him. I. John 4:16.

He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. John 14:21.

Love, in Divine Mind, is the idea of Universal Unity. In expression, love is the power that joins and binds in Divine Harmony, the Universe and everything in it.

Among the faculties of the mind, it may be classed as pivotal. Its center of mentation in the body is the solar plexus. The physical representative of love is the heart, the office of which is to equalize the circulation of the blood in the body. As the heart equalizes the life-flow in the body, so love harmonizes the thoughts of the mind.

Levi (love) of the twelve sons of Jacob, representing the twelve faculties of mind, was brought forth by the human soul (Leah) who said at his birth, "Now this time will my husband be *joined* unto me." We connect our soul forces with whatever we center our love upon. If we love the things of sense or materiality, we are joined or attached to them through a fixed law of Being. The soul or thinking part of man should in Divine Order be joined to its spiritual Ego, Jacob. If it allows itself to become joined to the outer or sense-consciousness, it makes personal images which are limitations. The Lord commanded Moses to make all things after the pattern shown in the mount. This "mount" is the place of high un-

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derstanding or spiritual consciousness, whose center of action is in the very apex of the brain.

In the regeneration our love goes through a transformation, which broadens, strengthens, and deepens it. We no longer confine love to family, friends and personal relations, but expand it to include all things. The denial of human relationships seems at first glance to be a repudiation of human kinship, but it is merely a cleansing of the mind from limited *ideas* of human kinship. If God is the Father of all, then all men and women are brothers and sisters, and one who sees spiritually should open his heart and cultivate that universal love which God has given as the unifying element in the human family. Just to the extent that we separate ourselves into families, cliques, and religious factions, do we put away God's love. Unless there is a specific denial along every line of human thought-bondage, one will still be under the law of sense. A direct affirmation of spiritual unity, which is based upon obedience, should be made by everyone who desires to realize this true relation. Jesus said, "Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother."

Among the disciples of Jesus Christ, John represents love — he laid his head on the Master's bosom. When this disciple is called, love is quickened in consciousness. The calling of this disciple consists in bringing to consciousness a right understanding of the true character of love, and its exercise in all the relations of life. One should make it a practice to meditate regularly upon the Idea Love in Universal Mind, with the prayer, "Divine Love, manifest thyself in me." Then there should be periods of mental concentration upon the Love-Center in the solar plexus,

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near the heart. It is not necessary to know the exact location of this aggregation of love cells. Think about love with the attention directed to the heart, and a quickening will follow, and all the ideas that go to make up love will be set into rapid motion. This produces a positive love-current that, when sent forth with power, will break up and render null and void opposing thoughts of hate. These thoughts of hate will be dissolved, not only in the mind of the thinker, but in the minds of those with whom he comes in soul contact, either absent or present. The love-current is not projected by the will, but is a setting free of a natural equalizing, harmonizing force which has been dammed up by human limitations. The ordinary man is not a aware that he possesses this mighty power that will turn away every shaft of hate that is aimed at him. We know that "A soft answer turneth away wrath," but here is a faculty native to man, and existing in every soul, which may be used at all times to bring about harmony and unity between those who have been dis-united through misunderstandings, contentions and selfishness.

Henry Drummond says that Paul's 13th chapter of I. Corinthians is the greatest love-poem ever written. His book "The Greatest Thing in the World" analyzes love and portrays its various activities based upon Paul's poem. We quote as follows:

THE SPECTRUM OF LOVE. "Love is a compound thing," Paul tells us. It is like light. As you have seen a man of science take a beam of light and pass it through a crystal prism, as you have seen it come out on the other side of the prism broken up into its component colors — red and blue and yellow and orange, and all the colors of the rainbow — so Paul passes this thing, Love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in these few words we have what one might call the

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Spectrum of Love, the analysis of Love. Will you observe what its elements are? Will you notice that they have common names; that they are virtues which we hear about every day; that they are things that can be practiced by every man in every place in life; and how by a multitude of small things and ordinary virtues, the supreme thing, the *summum bonum*, is made up? The Spectrum of Love has nine ingredients, *viz.*:

"Patience — 'Love suffereth long.' Kindness — 'and is kind.' Generosity — 'Love envieth not.' Humility — 'Love vaunteth not itself, is not puffed up.' Courtesy — 'Doth not behave itself unseemly.' Unselfishness — 'Seeketh not her own.' Good Temper — 'Is not easily provoked.' Guilelessnes — Thinketh no evil.' Sincerity — 'Rejoiceth not in iniquity, but rejoiceth in the truth.'"

Professor Drummond in his address upon this chapter at Mr. Moody's students' gathering at Northfield, Mass., said: "How many of you will join me in reading this chapter once a week for the next three months? A man did that once and it changed his whole life. Will you do it? *Will you?*"

Love is more than mere affection, and all our words protesting our love are not of value unless we have this inner current, which is real substance. Though we have the eloquence of men and angels, and have not this deeper feeling, it profits us nothing. We should then deny the mere conventional, surface affection, and set our minds on the very *Substance* of love.

Charity is not love. You may be kind-hearted, and give to the poor and needy until you are impovished, yet not acquire love. You may be a martyr to the cause of Truth, and consume your vitality in good works, yet be far from love. Love is a force that runs in the mind and body like molten gold in a furnace. It does not mix with the baser metals — it has

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no affinity for anything less than itself. Love is patient; it never gets weary nor discouraged. Love is always kind and gentle, it does not envy — jealousy has no place in its world. Love does not brag about itself, therefore it never becomes puffed up with human pride. It is love that makes the refinement of the natural gentleman or lady, although they may be ignorant of the world's standards of culture. Love does not seek its own, because it does not have to — its own comes to it without seeking.

Jesus Christ came proclaiming the spiritual relation of the human family. He said, it is written in your scriptures, "An eye for an eye, and a tooth for a tooth," but I say unto you, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you." To do this, one must be well established in the consciousness of Divine Love, and it requires discipline of the mental and emotional nature to fulfill such a high spiritual standard. "Love is the fulfilling of the Law," which law is founded in the eternal and unchangeable unity of all things. Physical Science has discovered that everything can be reduced to a few primal elements, and that if the universe were destroyed it could be built up again from a single cell. This law of harmony, which has its origin in Love, is established in the midst of every individual. "I will put my law in their inward parts and write it in their hearts." But before this fixed inward Principle can be brought to the surface, man must open the way by having faith in the power of love to accomplish all that Jesus claimed for it.

"The love of money is the root of all evil." This does not say that money is the root of all evil, but the *love* of it. Money is a convenience and saves men many burdens in the exchange of values. Primitive civilization used the cumbersome custom of trading products without a money representative; while modern

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progress uses money more and more as a medium of exchange. Money is therefore good to the man of sense; but when he allows himself to become enamored of it, and loves and hoards it, he makes it his god. The erasement of this idea from human consciousness is part of the metaphysician's work. Mammon has built its temples all over the earth, but the mercenary temple, the thought structure in human consciousness whose foundation is the love of money outlasts them all. Trusting in God, we have faith in him as our Resource, and he becomes a perpetual spiritual supply and support; but having faith in the power of material riches, our trust is weaned from God, and established in this transitory substance of rust and corruption. Like all truths, this point is not clearly understood by those who are hypnotized by the money idea. When the mataphysician affirms God his opulent supply and support; and declares that he has money in abundance, the assumption is that he loves money, and depends upon it in the same way that the devotees of mammon do. The difference is that one trusts in the law of God, while the other trusts in the ways of mammon. The man who blindly gives himself up to money getting acquires a love for it and finally becomes its slave. The wise metaphysician deals with the money *idea*, and masters it.

When Jesus said, "I have overcome the world the flesh, and the devil," he meant that through the use of certain words, he had dissolved all adverse states of consciousness in materiality, appetite, and selfishness. Great stress is laid upon the power of the Word, because Christ is the Word, or *Logos*, and the Word is the seed in the Mind from which every condition arises. The Word is the most enduring thing in existence. "Heaven and earth shall pass away, but my words shall not pass away." All metaphysicians recognize that certain words, used persistently, mould and transform conditions in mind,

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body and affairs. The word Love overcomes hate, resistance, opposition, obstinancy, anger, jealousy, and all states of consciousness where there is mental or physical friction. Words make cells and these cells are adjusted one to the other through the associated ideas. When Divine Love enters into the thought process, every cell is poised and balanced in space with mathematical order as to weight and relative distance. Astronomical law and order are the same in the molecules of the body and the worlds of a planetary system.

Divine love, and human love should not be confounded, because one is as broad as the universe and is always governed by undeviating laws, while the other is fickle, selfish and lawless. It was to this personal aspect of the love-center in man that Jesus referred when he said, "Out of the heart proceed evil thoughts." But in the regeneration, all this is changed, and the heart is cleansed and becomes the standard of right relation between all men. "By this shall all men know that ye are my disciples if ye have love one to another." We cannot enter into the Jesus Christ consciousness fully so long as we have a grudge against anyone. The mind is so constituted that a single thought of a discordant character tinges the whole consciousness; so we must cast out all evil and resisting thoughts, before we can know the love of God in its fulness. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Divine Love in the heart establishes one in fearlessness, and indomitable courage. "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." A lady who understands this law was once attacked by a tramp. She looked him steadily in the eye, and said, "God loves you." He

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released his hold upon her, and slunk away. Another lady saw a man beating a horse that could not pull a load up a hill. She silently said, "The love of God fills your heart, and you are tender and kind." He immediately unhitched the horse, and, strange to relate, the grateful animal walked directly over to the house where the lady was, and put his nose against the window behind which she stood. A young girl sang "Jesus, Lover of My Soul" to a calloused criminal, and his heart was softened, and he was reformed.

The new heaven and the new earth which is now being established between men and nations the world over is based upon love. When men understand each other, love increases. This is true, not only between men, but between men and the animal, and even the vegetable worlds. In Yellowstone Park, where protection of animals has been commanded by our government, grizzly bears come to the house doors and eat scraps from the table, and wild animals of all kinds are tame and friendly. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested in us, that God has sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us; hereby we know that we abide in him and he in us, because he has given us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we

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may have boldness in the day of the judgment; because as he is, even so are we in this world. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he who loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he that loveth God, love his brother also. I. John 4:7–21.

PRAYER

LUCY W. SMITH

Prayer is the force, or power, that keeps the channel open between our Father, God, and us, his children. We ask amiss when we do not obey the injunction, "When ye pray, believe that ye have received, and ye shall have it;" when we do not positively *know* that we already have what we ask for. Christ's injunction is, to pray with thanksgiving, praising God for bestowing more bountifully than we had asked. Thus "believing" and "thanksgiving" bring the answer to our prayers; they are the "affirmations." "I *know* in whom I have believed;" and "The Lord *is* my shepherd," are strong affirmations. They are prayers already granted.

God is the one Source of supply. The asking should be followed by accepting and using what we have asked for, with thanks that we have it. To illustrate this: A woman seventy-eight years of age, thought, that by the physical law, she naturally was losing her memory. When the effacing hand of age was one day more marked than ever before, as her mind seemed a blank, she went to her room requesting that she should not be disturbed; a strong will-power took possession, and when the door was shut and she was firmly seated, she spoke thus: "My mind is not of the gray matter of my brain. Mind is from God — from this moment my memory will improve. I *will* remember dates, recall addresses more readily than when I was sixteen." Then "believing"

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and giving thanks, she used what her prayer had brought her, and committed to memory whatever was in prose or poetry particularly beautiful or helpful. She had been rather deficient when young in remembering numbers, but by the seventy-ninth birthday she could keep in mind for days together the pages of a book she wanted to call to the attention of a friend. As her firm "belief in God as the only Source" increased, her mental powers developed, till now, in her eighty-sixth year, they grow from month to month, and her reasoning is clearer and more logical than ever. Her great desire now is to lead others to pray, believing they receive, and rejoicing and using God's answers to prayers.

Does not this experience prove that it is the *knowing* — the strong affirmation of the belief — that brings the answer to prayer? There is no weak expression in the affirmation, "I shall not want." It is the expression of a positive faith. But it is not we who are to decide just *how* our prayers are to be answered. It must be, "Not my will, but thy will, be done."

"There is an eternal law of justice ever present, ever active. It always has and always will balance the scales on the immutable side of justice."

I found the above in an ancient book at the World's Fair.— Mrs. L.

We pass for what we are. Character teaches above our wills. Men imagine that they communicate their virtue or vice only by overt actions, and do not see that virtue or vice emit a breath every moment.— *Emerson.*

Never bear more than one kind of trouble at a time. Some people bear three — all they have had, all they have now, and all they expect to have.— *Edward Everett Hale.*

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PREPARATION

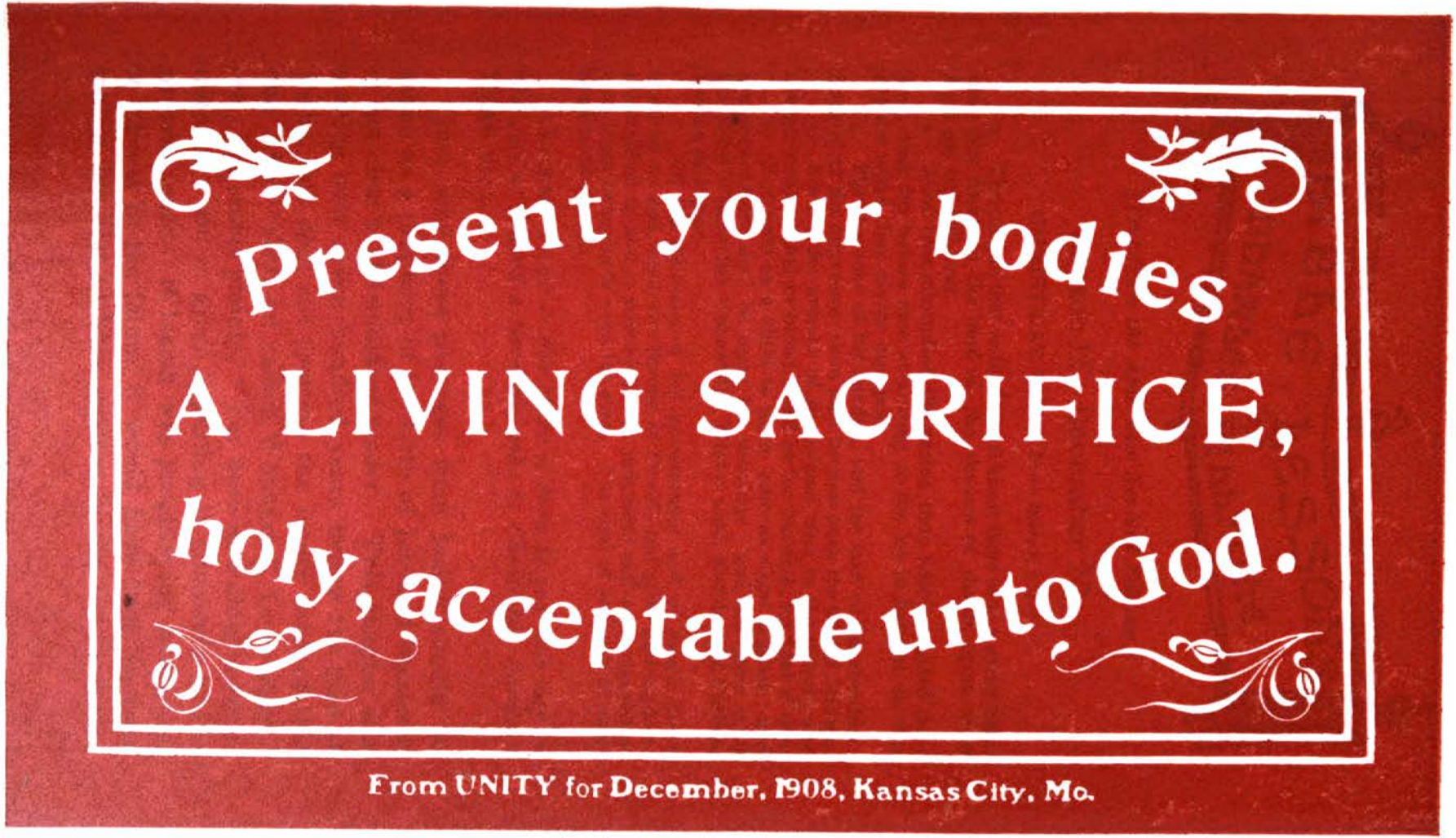
Commence each day by giving thanks to Almighty God as soon as you awaken. Strive to be worthy of his care, and also of the blessings you have received. (To be worthy of a blessing is the proper way to ask for it.) Declare God's peace on all your household. Put everything into his care for the day, and *know* your prayer will be answered. Asking without faith is asking amiss when dealing with God. You must ask believing you have received. (Matt. 21:22 and Mark 11:24). The prayer that is not free from doubt is unheard. Resolve to see or take cognizance of nothing but good in all persons you may meet during the day. Mentally ask God's blessing on all you meet. Think of all of God's creatures, both human and animal, as good, because he made them. If during the day you see discordant actions or hear angry words, declare God's peace at once in the words of the prophet Isaiah (eleventh chapter), who says, "And they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Realize that God's holy mountain is any place where his Truth is known and demonstrated. You can make any place holy by knowing God will answer your prayer in sending the peace you ask for. To ask, "believing we have received," changes our prayer from an entreaty into a declaration — confirming our faith and destroying our doubts. In the midst of any discordant conditions, declare God's power and presence, and peace will come at once. "In everything give thanks: for this is the will of God concerning you." (I. Thess. 5:18). When asking anything of God always let your fervent thanks accompany your desire; and you will learn that it strengthens your faith to thank him in advance.

There are few, if any, churches that teach the

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Truth with the signs following which Jesus says "shall follow them that believe." You will find it necessary to part with your church if any part of its teachings ignores or denies the risen, healing Christ. You can do this without strife. You will simply drop unprovable theology, and take up demonstrable Divine Truth — drop man's ideas to take up God's ideas — leave the uncertain councils of man, and entrench yourself behind the perfect wisdom of God. You will lose nothing, but gain indescribable joy and happiness. You may be censured and criticised by some of your neighbors, but you must forgive them and overcome all evil with good. Do not allow yourself to be drawn into useless arguments or "doubtful disputations," but pray for the true Light before you reply to any person who questions your understanding. Do not depend on man-made wisdom to explain your interpretation of Truth. Remember your wisdom will flee from you the instant you become angry. If you are in perfect harmony with God, you are in direct communication with his inexhaustible supply of wisdom, which you will be permitted to use as long as you "continue in his word," and are doing his work in the way that is acceptable to him. Never cast your pearls before swine by attempting to teach the Truth to those who deny it, and are not ready for it. "Be ready always to give an answer to every man that asketh you a reason for the hope that is in you" (I. Peter 3:15), but first be sure your answer comes from God, and pray that it will be a light to him who questions you. When words are of no avail in answering those who refuse to believe, remain silent and let your actions prove you are living consistently the desires of your prayers. Never censure or criticise any one. Do not listen to those who indulge in gossip, and turn away from scandal as you would a fierce fire, but remember you must continue to love, and pray for the deluded victims who believe there is pleasure in these errors. Love every creature that God creates.— *H. D. Jenkins* in *The Shepherd.*

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(*Text from the American Revised Edition.*)

Lesson 12. December 20.

CHRISTMAS LESSON — Isaiah 9:2-7.

2. The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined.

3. Thou hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil.

4. For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian.

5. For all the armour of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire.

6. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

7. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts shall perform this.

GOLDEN TEXT — *For there is born to you this day in the city of David a Saviour, who is Christ the Lord.*— Luke 2:11.

Just why these passages from Isaiah should be taken as a prophecy of the birth of Jesus of Nazareth is not clear to the unbiased reader. This chapter was written over seven hundred years before the time of Jesus, and does not mention the future birth of this one who "shall be called Wonderful, Counsellor," etc., but states plainly, "For unto us a child *is* born, unto us a son *is* given," putting it positively in the present tense. If Isaiah was prophesying about one to appear in the future, it would have been an easy matter for him to have written in the future tense.

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But he writes about this "Prince of Peace" as present at the date of the writing, which would eliminate the claim of prophesy. So this lesson should be called, "The Birth of the Christ to Consciousness Proclaimed."

Isaiah was spiritually illuminated and perceived the birth, doubtless in his own consciousness, of "the mighty God."

David typifies the power of love, and it was upon this throne that the "Prince of Peace" was to reign. The same symbol was used in connection with the birth of Jesus. He came from the house of David, or Love. The Christ is born to consciousness in no other way but through the quickening in the soul of Divine Love.

This Christ is not restricted to the "chosen of God," nor the "elect," nor those who are known to the world as Christians, but is a principle in Being expressing itself through the man-consciousness whenever conditions for it are made right. This Christ of God is a fact of man's being, just as poetry or music, or mathematics are facts of his being. It remains latent or unmanifest until it is brought into visibility through cultivation.

The Christ seed has its centers of manifestation prepared and waiting in the human form, and when man longs for God and reaches out for the good, the true and the beautiful, there is an uplifting of the whole consciousness, both mental and physical. Brain centers that have been inactive are quickened — the finer nerve centers of the organism begin to vibrate, and there is gradually formed in one this "mind of Christ." Paul said truly, "We have the mind of Christ." Those who are versed in soul development tell us that the birth to consciousness of this higher principle of Being is attended with a quickening of brain cells in the top of the head, and that the phrenological bump named Spirituality is built up and becomes the center of mighty spiritual forces.

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Lesson 13. December 27.

REVIEW.

Read Proverbs chapter 4.

GOLDEN TEXT — *Keep thy heart with all diligence; for out of it are the issues of life.* — Prov. 4:23.

One in the understanding of Truth — the omnipresence of all Reality — attaches to the word "review" no thought of retrospection. His *review* is of things now alive, not dead history nor events passed into oblivion. What would be thought of a general who, in the annual review of his troops, sought to call up the specters of those killed in battle? Generals do not do that; they review the living men before them, and pass judgment upon their capacity as presented in the living present. So the merchant takes a "review" of his financial condition, and bases his worth upon the assets now on hand.

These are valuable pointers to those who are now and then in the habit of reviewing their lives. Most people think that a review of this kind should include a raking up of all the past, with its failures especially prominent, that we may learn by experience. But this is not a review from the God standpoint. God does not care what you were as an infant, nor a youth, nor a young man or woman. What are you *now?* — that is the important point.

Again, in taking stock of yourself are you counting what you *seem* to have or what you have in reality? Most people count the seeming things and ignore the real things. You may be counting your life a failure because you have not succeeded in certain worldly ideals. The world looks at the possessor of temporal things and says, This one is successful; but the Lord may say, Take away that seeming talent and give it to the one who has the real treasure.

It is profitable to review yourself often from the standpoint of the Real. If you have even a little

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spiritual understanding, count it large, very large when compared with temporal successes or possessions. In his day Jesus was counted a failure, and 'tis a question whether he did not himself at times feel that his mission had fallen short, as when he cried, "My God, My God, why hast thou forsaken me?"

This was the personality; that humanity in him, as in us all, which looked at the seeming and took it into account. Let us *know* that the spiritual only is real. If we have the light, and are using that light, we have the key to all success. Love is Real, Truth is Real, Justice is Real, Integrity, Honesty is Real. If your name is Jacob (*Supplanter*), one who is journeying from place to place to find satisfaction, counting the past, and looking to the future, change it to this "Is-rael," and find peace in the Lord's Reality.

Lesson 1. January 3.

THE ASCENSION OF OUR LORD —Acts 1:1-14.

1 The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach.
2 Until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen:
3 To whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God:
4 And, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*, ye heard from me:
5 For John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence.
6 They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?
7 And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority.
8 But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost parts of the earth.
9 And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.
10 And while they were looking stedfastly into heaven as he went, behold, two men stood by them in white apparel:
11 Who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

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12 Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off.
13 And when they were coming in, they went up into the upper chamber, where they were abiding: both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphæus, and Simon the Zealot, and Judas *the son* of James.
14 These all with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren.

GOLDEN TEXT — *And it came to pass, while he blessed them, he parted from them, and was carried up into heaven.*— Luke 24:51.

Those who have entered into the Jesus Christ discipline are daily mentally going though the crucifixion, death, burial, resurrection, and ascension of the "Man in Christ." This new man is born of a Divine Idea through the overshadowing of the Holy Spirit, and this idea is that man is a spiritual being. He is a "Holy Thing," as was told Mary, the Soul. This new and true idea of man builds for itself a body and destroys the old body. Paul said, "I die daily." It is the dying of the old and the resurrection of the new that is constantly going on that causes us such times of travail. But at each resurrection the New Body in Christ is a little stronger than before. Then there are the times of ascension in which we are received up into the heavens. Such an experience is nearly always followed by a descent of spiritual power into consciousness. In order to have this Holy Ghost baptism we must be looking for it; that is, our attention must be poised toward things spiritual. The "upper room" to which the disciples went is that high state of mind we assume in thinking about spiritual things. It may be attained through prayer, or going into the silence with true words, or in spiritual meditation. There are many methods for attaining a given end.

When we have these unusual experiences the thought invariably comes into mind, "It must be that I shall now come into an abiding spiritual state

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of consciousness." The disciples asked, "Lord, wilt thou at this time restore the kingdom of Israel?" "And he said unto them, It is not for you to know the times or seasons, which the Father hath set within his own authority." We do not know when the final change will come when "this corruptible shall put on incorruption." We do find, however, that we get the consciousness of the descent of spiritual power which is witnessed in the uttermost parts of our earth, or body.

After a great spiritual illumination we find our minds and hearts reaching out for heavenly things until we almost forget our practical life. We continue to look steadfastly into heaven "until the two men in white apparel" call our attention to the fact that this New Man in Christ, whose body we have through our illuminated thought radiated out into space, will again precipitate in the same manner. The two men in white represent the understanding and the will purified.

Lesson 2. January 10.

THE DESCENT OF THE HOLY SPIRIT—Acts 2:1-21.

(Print Acts 2:1-11.)

1 And when the day of Pentecost was now come, they were all together in one place.

2 And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them.

4 And they were filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

5 Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven.

6 And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language.

7 And they were all amazed and marvelled, saying, Behold, are not all these that speak Galilæns?

8 And how hear we, every man in our own language, wherein we were born?

9 Parthians and Medes and Elamities, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia.

10 In Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes,

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11 Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God.

GOLDEN TEXT — *And I will pray the Father, and he will give you another Comforter, that he may be with you forever, even the Spirit of truth* — John 14:16,17.

The "day of Pentecost" with the Jews was the great feast of the harvest or "day of first fruits." It was the day on which especially the Jew was to remember his deliverance from Egypt (Deut. 16:12) into the freedom of the promised land. To one who has come out of the ignorance of mortal thought into the understanding and freedom of the Spirit this has special significance. It represents that "day" or degree in the mind where the presence of the Spirit is as *substance* to the consciousness.

This state of mind is brought about through meditation and a massing or concentration of the spiritual ideas. "They were all together in one place." It is really a conjunction between the thinking mind, or what we term normal consciousness, and the superconscious or spiritual mind. When this connection is made there is a descent into the body of spiritual energies that produce a great and unusual commotion. "Suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting." This descent of the spiritual consciousness into the "house" or body frequently scares those who do not understand its significance, and they think it is the work of some spirit or malific influence. The vibrations are sometimes very pronounced in the body. This is not to be feared. It is not mortal mind, spirits, nor any dangerous influence, when you have been sincerely asking for the presence of the Spirit of Truth.

It makes a great difference how this Spirit is received. If fear dominates, there will be fearful results, but if understanding and confidence is the prevailing thought, good will always follow. The

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gift of tongues is the ability to express one's self on many planes of consciousness. There dwell within us many "devout men," or subjective thoughts, with which we are totally unconscious until this Holy Spirit descends into our minds and we see good in the depths of our being that we never saw before. Then our *Word* of instruction and enlightenment goes into these darkened corners of our realm, and we preach the gospel of Jesus Christ to all the people or thoughts that are there congregated, and they "all hear in our own tongues the mighty works of God."

Lesson 3. January 17.

THE BEGINNING OF THE CHRISTIAN CHURCH.—Acts 2:-22-47

(Print Acts 2:32-42.)

32 This Jesus did God raise up, whereof we all are witnesses.
33 Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear.
34 For David ascended not into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,
35 Till I make thine enemies the footstool of thy feet.
36 Let all the house of Israel therefore know assuredly. that God hath made him both Lord and Christ, this Jesus whom ye crucified.
37 Now when they had heard *this*, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren what shall we do?
38 And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.
39 For to you is the promise, and to your children, and to all that are affar off, *even* as many as the Lord our God shall call unto him.
40 And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.
41 They then that received his word were baptized: and there were added *unto them* in that day about three thousand souls.
42 And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

GOLDEN TEXT — *And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.*— Acts 2:42.

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The ordinances of the orthodox Christian church are the "outward observance of an inward grace." Baptism is symbolical of that cleansing of the mind which should precede the descent into it of Truth. "Repent" is, in the original Greek, "change your mind." When we are ready to change our thoughts for something better we are ready for the next step, which is baptism — denial of sin or error thoughts. This includes more than a resolution to be good and believe in Jesus as our Savior. Sin covers a multitude of wrong and ignorant ways of thinking and acting. All sickness is the result of sin. It is a sin to think sickness possible to man.

The Holy Ghost is the same as the Spirit of Truth. When we have received a concept of our relation as spiritual beings to God, the old state of thought is easily dissolved and washed away by baptism, or denial. Then there come into the mind ideas direct from the Fountain Head, and we see everything in a new light. If this narrative of the early church be taken literally, there was an entire change of property relations, the result of spiritual understanding. They sold their goods and put the proceeds into a common fund to which all had access according to their needs.

This community of interests is undoubtedly an essential part of Christianity, and will finally be recognized and adopted by those who follow the teachings of Jesus. Before it can be made successful there must be a change of mind from things temporal to things spiritual. So long as we have in our minds the great importance of money, houses, lands, jewels, food and clothing, just that long will it be unsafe to put us in a community where all things are held in common. And these things will seem of great importance to us until we get hold of that inner Substance out of which all things are formed. The "*breaking* of bread and prayers" is the stirring into action in consciousness this inner substance, and con-

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centrating the mind upon it as the real possession. Then "they did eat their food with gladness, and singleness of heart." All who have attained this realization of the inner life will testify to the gladness with which it is appropriated in the consciousness. All outward pleasures pale into moonshine when this inner light of the Holy Spirit begins to shed its rays in the heart.

THE SUNSHINE CLUB

The St. Louis Sunshine Club, otherwise known as the National Prosperity Association, has wound up its affairs and terminated a very successful career in a blaze of glory, with money in its treasury and sunshine in the hearts of its officers and members; in other words, after scattering sunshine over the country it still has enough to go around for everybody connected with the movement. It has truly been a remarkable movement, unique alike in its object, methods and the results attained during its brief existence. It was started last spring by a number of hard-headed, practical business men in St. Louis for the purpose of hastening the return of prosperity by restoring public confidence. Its methods were along the lines of psychology and its creed was optimism. Its slogan, "Give us a rest and sunshine," was disseminated throughout the country from the Atlantic to the Pacific, by means of circulars and addresses full of the pith and marrow of psychological suggestions, and a committee of its members even invaded the White House and pleaded in strenuous terms with the strenuous occupant not to send any more strenuous messages to congress for a season, at least until the industrial world had had time to recover from the effects of former diatribes against the "rich malefactors." So successful were these efforts that Mr. Simmons, one of St. Louis's largest merchants and chairman of the as-

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sociation's executive committee, in his closing letter to the subscribers declares that it was owing to this committee's representations that President Roosevelt "refrained from sending any more messages to congress, or doing anything that had the appearance of being an attack upon railroads or other large corporations." Mr. Simmons claims also that credit is due the association as the most important feature of its "sunshine campaign" for the change in public sentiment towards railroads and other corporations — especially in the South and Southwest. "Muckrakers," he says, "have ceased to show their heads; demagogues have quit talking, and a very healthy state of mind prevails towards these industries, whereas previous to our work there was a vicious antagonism clearly evident among the masses of the people, most of whom held their views or opinions without giving the subject proper thought." Along this line Mr. Simmons takes a gentle rap at President Roosevelt for having, unintentionally, given aid and comfort to the purveyors of filthy slander, and he denounces professional muckrakers with a vengeance, claiming that prosperity is here largely because the muckrakers are afraid to show their faces.

At all events, whatever the ways and means, it must be admitted that prosperity has arrived, and most thoughtful persons will probably agree that its return was materially hastened by the silencing of the muckrakers and other preachers of the gospel of class hatred, doubt and discontent. That the Sunshine Club did its full share toward that desirable end must also be conceded in view of its practical accomplishments not only in educating public sentiment in the direction of truth and justice to the railroads and large corporations, but in securing the reopening of many large industrial establishments and the employment of thousands of idle men. It set a date for this purpose within thirty days of its first meeting, and when the

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day came more than 10,000 men were given their old jobs. Best of all, this great work was a labor of love and patriotic endeavor; it was done with no expense except for clerical hire and stamps, and at the close $900, which was left in the treasury, was handed over to the hospitals of St. Louis. If this is psychology, let's have some more of it, much more of it, and do not let the good work stop until all classes of people are pervaded with the sunshine which Chairman Simmons says abounds greatly in the hearts of the members of his unique organization.— *Kansas City Journal.*

A QUESTION ANSWERED

The Unity Bible Lessons are to me a great revelation, but I wish to know why I cannot receive such revealments of spiritual truth. I have studied and prayed and waited for it the best I know how, and still I am blind and deaf to the internal light and voice.— M. F. P.

The Scriptures say that the prophets proclaimed that Christ should be born in Bethlehem of Judea. Paul says, "Let Christ be born in you; Christ in you the hope of glory." Christ must, then, be a state of consciousness, which may be born and developed in man. By referring to the dictionary of names it is found that the Hebrew meaning of Bethlehem is "house of bread," and of Judea, "Praise of the Lord." From this we infer that the mental attitude to adopt, that the Christ may be born in consciousness, is *substance* and *praise*. The very *substance* of the mind must be quickened and increased through *praising*. This opens out the interior planes of consciousness, and so-called inspiration is found to be perfectly natural.

Do not admit the seeming darkness in your understanding, but begin at once to *praise* the All-Knowing Mind manifesting there. Do not beg some far-away God to give you the light, but *praise* the light in your very presence. Do not pray for understanding as if you did not have it, but pray as if you had "already received." This will bring the desired illumination, and you will *know* the Truth as others know it who have adopted this method, and *persistently* applied the law.

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"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

IT is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9 o'clock, in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This Society has been in existence about eighteen years, and has over 16,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 p. m., your local time. The Spirit will adjust geographical differences.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady. Cloth, $1.00; paper, 50 cents.

UNITY is published monthly, and contains a large amount of instruction. The price of it is $1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of $1.35 for both.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble, in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep this in mind, and do not send messages to the two departments in one letter. By complying with this request you will avoid delay in receiving answers to your letters, and will also lighten our work.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Address,

SOCIETY OF SILENT UNITY,
UNITY BUILDING, 913-915 TRACY AVENUE,
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CLASS THOUGHT

DECEMBER 20TH TO JANUARY 20TH

[Held daily at 9 p. m.]

"Present your bodies a living sacrifice, holy, acceptable unto God."

PROSPERITY THOUGHT

[Held daily at 12 m.]

"Thou, O God, art my Mighty Resource, and I trust and believe in thy Unfailing Bounty, constantly increasing and multiplying in my mind and affairs, through the consciousness of the Lord Jesus Christ."

The world's use of money is man's unconscious recognition of the law of giving and receiving, and his innate prompting to keep that law. So in its foundation, the use of money is good; and money itself is good. It is when tainted with the selfishness of man, that it becomes in any way evil. Selfish grasping after money is wrong, because any selfish holding of money, or selfish desire for it, disturbs the perfect balance, the perfect equilibrium, which the law of giving and receiving establishes and maintains. Money, used in the true understanding of it as a symbol, or means of equity and justice between man and man, is a blessing. Every penny that comes into one's hand should be blessed with the Word of the true understanding of the use of money. There should first be a cleansing of coin or bill by denial of all selfishness and greed, and it should then be sent forth to do its true work under the Divine Law.

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QUESTIONS ANSWERED

BY SILENT UNITY CORRESPONDENTS

And it came to pass on the morrow that an evil Spirit from God came mightily upon Saul, and he prophesied in the midst of the house. I. Sam. 18:10. Will you please explain how an evil Spirit from God could come upon Saul?

Saul represents one quickened of the Spirit, yet wilfully disobedient to its inspiration. His personal egotism prevented the wisdom of God from acting in conjunction with love. Divine Mind enters man's consciousness as a quickening force. It is evident that the power of this quickening Spirit came upon Saul, and it really stimulated his adverse will to greater violence. An observer, not knowing the intricacies of mind action in man's consciousness, would say that the evil which he manifested, came from God; but in Truth, the *energy* only came from God, and Saul in his own freedom of will gave it the evil turn.

This same thing occurs in people who are converted, but do not give up their erroneous ideas. Man can invoke from the Omnipresent Principle any or all of its potentialities. If he invokes life without wisdom, he sets going in his body a current of energy that will stimulate him to action along the old lines of thought, while if he adds to his invocations, the desire to be guided by the Infinite Wisdom, then his thoughts are redeemed, and he is truly converted.

What does it mean to dream of a little child?—***

Some who have entered the regenerative life see in their dreams a little child. It is encouraging because a little child represents a new, receptive state of consciousness.

Are we governed by our stars?—***

The conditions and circumstances of your birth and the stars have nothing to do with you as a spiritual being. The belief that they do should be denied

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away, and your inheritance as the offspring of God affirmed. In your Christ-Mind you have power, mastery, and dominion over all things.

Do all people have the same experiences in the regenerative life?—***

It is impossible for one to know and understand the regenerative life until he has entered into it. One person's experience might differ very much from another's. While the end to be attained (the complete redemption of the whole man, spirit, soul and body), is the same in all cases, the different characteristics, etc., of different individuals make a set rule for all out of the question. One should enter into the life in freedom, and not feel that because others have had certain experiences, he too is bound to have the same.

Why do people for whom I have done the most, least appreciate my efforts?—***

According to your thought, so be it unto you. If you hold the thought that people do not appreciate what you are doing for them, of course they will carry it out. On the other hand, if you hold that they do appreciate everything that is done for them, and that they are just, and honest, and upright, and that they do the square thing by you that thought will be carried out.

To one who expresses a desire to control a certain line of book trade.

Trusts and monopolies do not demonstrate the universal, impartial Mind of God, consequently we should not further these in any way by entering into combinations that will give one person an advantage over another. We have never copyrighted any of our books, but trusted wholly to the Lord to protect us, and it has been done. We have prospered in this confidence and trust in the honesty and justice of all men.

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We never refuse to supply anyone with our literature on credit, and it is seldom that we are disappointed; in fact, everybody pays us in the end. Do that which comes to you, and give everybody a chance, rejoicing in their prosperity. Never strive to monopolize anything, but do all you can to build up and spread the gospel of Truth through every avenue, and the Lord will bless you in all ways.

To one who glories in ancestry, and is hurt because a wealthy great uncle gives his money to the church rather than to her.

You have allowed yourself to become entangled in mortal thought ideas about ancestry, etc., when the fact is you are the offspring of God and should count your inheritance from him. Claim your rights as his child, and not as the child of the flesh. Be an individual. Be free. Do not hamper yourself with beliefs connected with things of the past. Live in the present. You will be disturbed and manifest lack so long as you look to your uncle or anybody else as your rightful support. All such things belong to the personal. You are spiritual. Thoughts like these will help you:

"I am the offspring of God. My inheritance is from him only. He is my support and my supply, and I rejoice in the abundance which he provides."

I have had friends who lived beautiful lives "pass on." I I have always believed they went to a higher life.—***

"The whole creation groaneth and travaileth in pain together until now, waiting for *the redemption of the body*."

We have now come to a time of spiritual awakening which reveals that the body is to share in the salvation of Jesus Christ. It is not to perish in corruption, but is to be transformed by the renewing of the mind and put on immortality and incorruption. The New Testament teaching is very plain on this point. This Truth must be taught, received and laid hold of before one can get the benefit of it. While he has

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no appreciation of the body, but looks upon it as an old wornout garment which he is to lay aside that he may pass to a "higher life," he will of course reap the fruit of his thoughts. But when he is awakened to the knowledge of the Truth about the redemption of the body, he will change his thought and see as the pure, holy, spiritual Temple of the living God, what before he thought was corruptible flesh, fit only for the grave.

"Yet in my flesh shall I see God." When you see God in your flesh, you will see there intelligence, unending life, pure spiritual substance and the body will be transformed by beholding the truth about it.

Every one must some time make this demonstration of the redemption of the body. Our teaching is re-incarnation; that is, if one falls short and lets disintegration and dissolution get into his organism so that it goes to the grave, he must return and take up another body, and yet another until he does get awakened to see the need of redemption for his body, and lays hold of this salvation so that for him there shall be no more death experience.

Life is omnipresent. It is always here in its fulness. If this were realized we would know we did not have to go away somewhere to get it in its highest. It is all a matter of consciousness. We can be conscious of the highest life here and now if we are quickened to a realization of omnipresent life, and if we are not so quickened all the death experience in the world would not bring us to that life.

Spirit, soul and body are one. Dissolution is no part of being. The belief that the body is a thing separate and apart from the man, leads to separation. Man needs his body and if he loses one he must get another.

What would be called a merely beautiful life is not all that is required to demonstrate health and eternal life. There must be understanding of the Omnipres-

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ence of life and of the oneness of the whole man, Spirit, soul and body with that life.

If we believed there was a beautiful life beyond, better than this earthly life, we would not be trying to heal people and keep them here. There is a better life, but it does not come by dying, but by gaining a new consciousness of the fulness of life already all about us. This new consciousness is gained by study and meditation upon the Truth of Being, and by laying hold of the Divine Idea of eternal life and wholeness. Paul said, "Lay hold on eternal life." It is not gained by merely seeing it as a possibility, but by faithfully conforming in all things to absolute Truth. In this way the mind is renewed and the body transformed from the natural to the spiritual.

It is much more joy-giving to know that life is Omnipresent and that we can all share in it here and now, than it is to think our friends must leave us and start out upon a long journey to find it. That very thought that it is needful to go is what takes them away from companionship with us.

Meditate upon the Omnipresence of God, and think what it would mean to have every cell of your body filled with eternal life and intelligence of Spirit. How could such a body decay or know any inharmony whatever? This is worth striving for, and the sooner each one lays hold of it for himself, the sooner will he be able to help others, and by and by funerals and graveyards will be unknown, even as the prophets for ages have foretold.

A man's mind may be likened to a garden, which may be intelligently cultivated or allowed to run wild; but whether cultivated or neglected, it must, and will, bring forth. If no useful seeds are put into it, then an abundance of useless weed seeds will fall therein, and will continue to produce their kind.—*James Allen.*

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AN EXAMPLE OF TRUE CHRISTIAN HEALING

The Emmanuel movement which is now spreading so rapidly in the churches, divides its patients into two classes: First, the inorganic and incurable, which are turned over to the doctors; and second, nervous and imaginary, which easy cases are given to God. We hold that true spiritual healing is equal to the overcoming of all the ills of man. In Matthew 4: 23 it is written, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing *all manner* of sickness and *all manner* of disease among the people," and his faithful disciples follow in his footsteps. We have many letters every day testifying to the healing under this law of so-called incurable diseases. Just as this issue of UNITY was going to press, the following letter came, which illustrates what we are proclaiming:

I think beginners need encouraging reports to give them more confidence and strength oftentimes, and as these are my first demonstrations I hope they may prove helpful to some one.

My little three-year-old son, William, took sick Monday, November 16th, and by afternoon there was a red eruption all over his chest, and his fever was very high. Tuesday it had spread almost over his entire body, and we called in a physician. He pronounced it scarlet fever. Tuesday night the doctor didn't come in; but Wednesday morning he ventured in the two rooms, where William and I were quarantined, and said the disease was in its most dangerous stage and he would not come in any more, as no medicine would be needed. He warned me not to go near any other member of the family. He told a friend that it would be six weeks before the child could leave the rooms, as his skin would be peeling at least that long. Well, of course, all of this time I had more time to study, and to apply what I studied (and I believe the whole thing was for the accomplishment of that very thing, as when I was free to do as I pleased I was always "too busy" to sit down and do as they told me to do). Well, Thursday night, after bathing and putting William to bed, (his body, face and ears were scarlet; his throat swollen and inflamed and his tongue like "flannel.") I undressed and sat in the dark with my eyes closed.

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I remember repeating, "God has not given us the spirit of fear, but of Power, and of Love, and of a sound mind. I now put away all worry and anxiety. God rules. I place my life and all my affairs in his Power; the healing energy of his Spirit now penetrates my mind and body. I am every whit whole," and then "Peace, be still" was spoken from within, and instantly I felt a great inflowing of Spirit-thrills, as it were, and it flowed in a perfect stream down through my head and all through my body. I *never before* had felt anything like unto it! Then the Spirit bade me say "I am the perfect child of God!". I arose from the chair praising God, and an awful sore throat, which I had had for days, had entirely disappeared. Oh, but I had had a hard fight with *doubt* and *fear*, before being able to do it, and had a still greater combat after going to bed. I kept thinking about little William, and repeating that he was God's perfect child and couldn't be sick (but then consciousness would whisper "Oh, but he *is* sick); and then Jesus' words, "Whatsoever things ye desire when ye pray *believe* that ye receive and ye *shall* receive," would come in my mind, and, repeatedly, I affirmed, "Lord, I believe." But then, when I would think that it meant that my child was *right then* perfectly white and his temperature normal, and that I could "loose him" and let him run out with his little sister in the morning, when the doctor was afraid to enter the room, it was too much for mortal mind. I would again assert, "William, you are the child or manifestation of God. His Life, Love, Wisdom and Power flow into and through you. You are one with God and are governed by his law." I tried to go to sleep with that on my mind. But, the work wasn't complete and in a few minutes—or probably a second—I was awakened by a bright light filling the room, and I heard, "I am the Light of the world," and, all unconsciously, I said, "It is done," and I knew it *was* done! In the morning I went to William's bed and he said: "Mama, I am well! Take me up and dress me, please, and take this rag off my throat." I did so and when his father came home to breakfast he was out in the kitchen playing "choo-choo" with his sister and has been perfectly well ever since. He was as white as ever; his throat perfectly normal and his tongue as clean as ever. Could I have asked for a greater manifestation of God's abiding love?— M. L. H.

In the SIGNS THAT FOLLOW, testimonials similar to the foregoing are given in abundance. In the last number are five written by Kansas City people who were healed several years ago of tumors, consumption, and diabetes, which are classed as incurable by physicians.

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NOTES FROM THE FIELD

J. H. C.

Myra G. Frenyear, San Diego, Cal., is doing an excellent work in teaching Truth to the people in her Center, and it has grown so that she has had to move to new quarters. The work is now conducted at 1725 Fourth St., in a new cottage which is well adapted to the needs of such a Center. On November 18th the new Home was consecrated as a "House of Blessing" for the Christ work, and for its success.

In our last issue we noted the appearance of a new magazine called "The Day" with its home in New York City. Since that time it has been decided by the publishers to discontinue the publication of the magazine, thus the first number was the last also.

The Circle of Divine Ministry of Flushing, L. I., N. Y., under the new name of "Center of Divine Ministry," Miss Amelia Lawrence, President, will open for the winter's work at the old rooms.

Miss M. Lou Barnes has opened the "Chicago Home of Rest" at 506 Sunnyside Ave., Chicago, Ill. Students and visitors can find rooms here, and metaphysical teaching and healing to all who apply. Free reading rooms are also a feature of this Home, and UNITY literature may be found here. Phone, Edgewater 5265.

A new Home of Truth has been established in Portland, Oregon, at 701 Irving St. There are four workers, Rev. Henry V. Morgan, Dr. J. I. Story, Mrs. Story and Miss Grace C. Story. Mr. Morgan was for many years been an orthodox minister, but for the past seven years has been engaged in lecturing and teaching along Truth lines. The Home is open daily from 10 to 4 o'clock.

Dr. J. F. Hartin of the Hartin School of Suggestion, Hot Springs, Ark., sends the following news item:

At a meeting held a few evenings since, at a popular hotel here, for the study of "Mind over Matter," it was decided to name it "The Pure Thought" society. This idea is big enough, broad enough, wide and long enough to attract all the human family to its fellowship. The landlady of this hotel offers her sun parlor for the regular weekly meetings. The teaching of this society will be the philosophy of denial of what you do not want and the affirming of what is wanted as though we already had it. That right thinking, right doing and right living, is the one thing necessary to the attainment of a perfect life.

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BOOK REVIEWS

J. H. C.

A PHYSICIAN TO THE SOUL. By Horatio W. Dresser. Published by G. P. Putman's Sons, New York City. Cloth, 171 pp.; price, $1.00 net, $1.08 postpaid.

It was recently remarked that our age is witnessing a new revelation of Christianity; that is, with reference to the therapeutic power of the Spirit. This remark has special significance now that the church has taken up the practice of mental healing. It is the purpose of this new volume by the author of "The Power of Silence," "Living by the Spirit," etc., to test this revelation both critically and from a practical point of view. A portion of the book is devoted to the principles which underlie the work of adaptation to individual needs, and is especially intended for ministers, teachers and others who wish to become "A Physician to the Soul." The closing chapter on "The New Christian Science" is considered from the point of view of a fresh study of the Gospels interpreted in the light of their systematic philosophic meaning. The book is constructive, and will meet the needs of the present day for practical methods of solving the many problems confronting the individual and the community. The book closes with these words, "There may be other kinds of healing, but the Christian healing is above all this."

ON THE OPEN ROAD: A CREED OF WHOLESOME LIVING. By Ralph Waldo Trine, author of "In Tune with the Infinite." Published by T. Y. Crowell & Co., New York City. Unique binding, decorative type. Price, 50 cents net; postage 5 cents extra.

All who have read "In Tune with the Infinite" will know that Mr. Trine presents in this little book a *wholesome* "Creed of Wholesome Living." The paragraphs of the Creed are first given, then each one is taken separately and a little lay sermon is preached upon it in most inspiring terms, such as this author delights in giving, and which has endeared him to the hearts of his many readers. The book will make a most appropriate and pleasing Christmas gift.

THE MASTERY OF MIND IN THE MAKING OF A MAN. By Henry Frank. Published by R. F. Fenno & Co., New York City. Cloth, 235 pp., Price, $1.00.

Mr. Frank's ripe experience in all that pertains to the powers of the mind and mind-building is the result of years of careful study and investigation of mind activities. This latest book from

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his pen gives the substance of this experience and analyzes the action of the mind in body-building and the forming of character. Part I., deals with the "Psychic Factors;" Part II. "The Psychical Instruments:" Part III., "The Moral Agents." The book is written in the author's masterly style and creates a vital interest in the subject under consideration. It proves that we "Can make of ourselves what we choose, we may shape our destiny as we will."

AN OCCULTIST'S TRAVELS. By Prof. Willy Reichel. Published by R. F. Fenno & Co., New York City. Cloth, 244 pp. Price, $1.00 net. Postpaid, $1.10.

This book is a combination of description of travels with investigations of psychic phenomena and experiences with mediums. To those familiar with the reports of the Psychical Research Society, this book will present nothing new. To those who desire some simple knowledge of psychic facts and, perhaps, some corroboration of experiences of their own, Prof. Reichel's book will prove of special interest.

THE LAW OF RHYTHMIC BREATH. By Ella Adelia Fletcher. Published by R. F. Fenno & Co., New York City. Cloth, 272 pp. Price $1.00 net, $1.10 postpaid.

We have in this book a most exhaustive consideration of the subject of breath and breathing, the writer stating her conclusions in terms which form the most accurate presentation of these teachings which has come to our notice. Miss Fletcher teaches the generation, conservation and control of vital force, for breath is Life.

THE MOTHER OF THE LIVING. By C. Josephine Barton. Published by the author, Kansas City, Mo. Ooze sheep, silk lined, price, $1.50. Artistic paper cover, price, 50 cents.

This is the second edition of a noteworthy book by a woman whose thought and deed is consecrated to the highest and purest conception of life, and who would help others to attain the heights she has reached. The book embraces all that is of vital import in the production of a perfect body for the perfect soul as it comes to us from the invisible that it may be "The Word made flesh." Antedating pre-natal influence down through every period of the generation and birth of the child, Mrs. Barton has given her own experience, corroborated by the evidence along the same lines from many others. Every father, every mother, every young man and woman, should read and ponder the truths so beautifully expressed in this little book, and then the child will come into mani-

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fested life equipped with phyiscal, mental and spiritual powers which the child of the present day is deprived of. A most valuable book which we take pleasure in recommending.

THE TRAINING OF CHILDREN. By Rev. Nona L. Brooks, Published by the Power Pub. Co., Denver, Colo. 32 page booklet, price, 15 cents.

A little book filled with practical, common-sense instruction on the really correct training of children. The repression ot the natural child that he may be made into the expression of the parent's idea of what each child should be, is shown to be the common yet the incorrect method of training. To produce the self-reliant, thinking, individual child should be the purpose of parents, and hints to this end are given in this booklet.

Read what is said of Dr. Horatio W. Dresser's new book

THE GREATEST TRUTH

"Mr. Dresser has written many books, all of them good — very good — but we consider 'The Greatest Truth' the best. The book is filled with very high teachings, and reveals an extraordinary insight into the perfect ways of that inner life and that higher power that we all desire so much to understand."—*Eternal Progress.*

"It is an uplifting book; it sees things whole, with God in all, it emphasizes the demand of our own highest ideals."—*The Outlook.*

"A great many effective ideas and inspirations of a spiritual character. It is ably written and has an optimistic tone throughout."—*Philadelphia Press.*

"This book is composed of a series of discourses and interpretations, and presents the principles of Truth in a very practical and consequently helpful manner."—*Unity.*

"To him who has learned to lay stress upon the permanent things of life the discourses afford a witness congenial to the Spirit."—*St. Paul Dispatch.*

"The book is one requiring the highest in thought and character, and that a man should go his way in faith that God's guidance is over each and all of his children."—*Denver Rocky Mountain News.*

Contains 234 pages. Regular price, 90 cents. Holiday price, 50 cents; three copies, $1.00, postpaid. Correspondence Bureau, 2 Gorham St., Cambridge, Mass.

If you are good, if you are great, the secret will be found out.— *Mountain Pine.*

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DEVOTED TO PRACTICAL CHRISTIANITY

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Hartford, Conn.: E. M. Sill, 89 Trumble Street.
Washington, D. C.: Woodward & Lothrop, 10th, 11th and F, N. W.
Toledo, Ohio: C. G. Pomeroy, 418 Twelfth Street.
Jacksonville, Fla.: New Thought Reading Room, Woman's Club Building, East Duval Street.
St. Paul, Minn.: W. L. Beekman, 55 East 5th Street.
Chicago: Purdy Publishing Co., 80 Dearborn St.; A. C. McClurg & Co., 215 Wabash Ave.: The Progress Co., Rand-McNally Bldg.
St. Louis: H. H. Schroeder, 3537 Crittenden Street.
Denver: Colorado College of Divine Science, 730 Seventeenth Avenue.
Los Angeles: Home of Truth, 1327 Georgia Street; Metaphysical Library, 611 Grant Building.
San Jose: Wm. Farwell, 275 North Third Street.
San Francisco: The Occult Book Store, 1710 Devisadero, near Sutton Street.
London, England: Power Book Co., 14 Kenilworth Ave., Wimbledon, S. W.; Higher Thought Center, 10 Cheniston Gardens, W.

Publishers' Department

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Kansas City, Mo., subscriptions $1.25; 3 subscriptions $2.75.

All subscriptions payable in advance.

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WHEN WRITING FOR CHANGE OF ADDRESS, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. By giving this matter your careful attention you will save us much unnecessary work, and delays will be avoided. Change of address should reach us by the 10th.

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THE PROSPERITY DOLLAR

Our plan for demonstrating spiritual prosperity by means of the Prosperity Dollar has met with a hearty response from those who are quickened to a living faith in God as the Source of all supply, and we are rejoicing, not only for the demonstrations which are being made, but for the evidence we have that a people is being educated in the understanding of the Truth, that God is the prosperity of his people as well as their health.

We have had some interesting letters accompanying requests for the dollars, and some questions have been asked that bring out points of importance to all who are desiring to know God as support and supply. The following are a few of these questions with our answers.

My husband gets a certain salary, and as that fixes our income, how can I expect increase from the dollar?

The mind settles down into certain limited beliefs about supply, and confines its ideas of resource to these few avenues of income. We expect the Prosperity Dollar with its accompanying treatment to do a freeing work in such minds, and to give them a new consciousness of the abundance of God, which is always present awaiting appropriation by faith. The statement which you are to hold daily is a quickening Word. It will quicken you to the new consciousness, and your outer world will respond to the inner even as it is now doing. Your idea of a limited income is manifesting outwardly. When you get a new idea of the limitless *Source* of supply, that also will manifest outwardly. Do not think that any business, or your husband's salary, or anything else but God is the Source of your supply. That is where the limitation comes in. Hold the thought faithfully every day, meditating especially on the first part of the statement, "Thou, O God, art my mighty Resource," and leave the results with Spirit.

What shall I do with the dollar, and how shall I know just what part of my increase comes from it?

Spend the dollar any way you wish. It is not necessary to try to follow the dollar in all of its workings, but know that there will be increase, from its seed-thought of increase, in your consciousness and affairs. Keep your mind on the treatment. The results are to come from your realization of God as your Resource and the daily affirmation in the Silence will quicken you to a greater realization of the Source of your Good. The increase is first a spiritual quickening in the mind, and it goes out into your affairs, setting you free from all limited ideas about supply, and opening the way in your consciousnesss for the entrance of the ever-present, universal supply.

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How shall I know what part of the increase to send you?

Your own inner Spirit of Wisdom and Justice is the one to follow in deciding what part of the Prosperity Dollar increase should come to us. If you have not been looking to your indwelling Lord for guidance this will be a good opportunity to begin to train your thought to turn within. This is the object in sending out the dollar — to get people to look to God, their own indwelling Christ, for supply. This means supply, not only in what are called temporal things, but also Wisdom, and every good thing. It is all within you and needs to be brought into manifestation. Hold the thought faithfully and meditate a little while every day on God as the Source of your Wisdom and understanding, and by the time you are ready to return the dollar you will have an inner conviction of the amount of increase to send with it.

The Prosperity Dollar should not be kept as a souvenir, or a "good-luck piece," as many are proposing to do. It represents activity, and should be kept moving, in mind at least. Send it out freely and willingly, and let it be an active worker through your daily blessing. However, if anyone prefers to hold the dollar it is all right if he can make his faith just as active in that way. This demonstration is to be closed up December 20th. After that we shall be pleased to send other dollars to those who wish to continue the daily blessing. This will necessitate the forming of another Prosperity Class. Some have asked if those who come in late in the month have the same opportunity as the early ones. Jesus taught that the eleventh hour people should receive just as much as the first hour people. It is not a question of time, but of living faith.

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NOTICE TO PATIENTS

All requests for healing should be sent direct to this Society, and not to individual members Delays are often occasioned in phone, telegrams, and letters by addressing persons instead of the Society. SOCIETY OF SILENT UNITY, 913 Tracy Ave., Kansas City, Mo.

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A souvenir plate bearing the picture of the outside of Unity Building will be sent postpaid to any address for $1.10. Address Unity Building, 913 Tracy Ave., Kansas City, Mo.

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Foreign subscriptions to UNITY are $1.25 (5s.) per year. Special offer of three subscriptions to foreign countries for $2.75 (11s. 3d)

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A CHRISTMAS SUGGESTION.—A subscription to UNITY, $1.00, or three for $2.00. We will notify the friends to whom you want it sent that it is a present from you.

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NEW BOOKLETS

LITTLE SERMONS, a booklet by Edna L. Carter, Associate Editor of THE SIGNS THAT FOLLOW, and Secretary of the Society of Silent Unity. These sermons are really practical lessons, based on the Science of Mind. They have come out of the author's long experience in the inner life. Some of them have appeared in UNITY, and many testimonials of their helpfulness have been received. The booklet is gotten out in attractive cover, and contains sixty-four pages. Price only 15 cents. Per dozen $1.50. It will make a dainty little present for Christmas. Send all orders to Unity Tract Society, Kansas City, Mo.

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* * *

DIFFICULTIES MET, is a sixteen page booklet, containing questions and answers of interest concerning the spiritual life. The cause of intemperance, and the one true remedy; thoughts on forgiveness; hints as to love-offerings to the Lord; these are some of the subjects treated. It is a good little book to place in the hands of beginners. Price 10 cents.

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GOD'S spirit falls on me as dewdrops on a rose,
If I but like a rose my heart to Him unclose.

IN all eternity no tone can be so sweet
As where man's heart with God in unison doth beat.

WHATE'ER thou lovest, man, that too become thou must.
God, if thou lovest God; dust, if thou lovest dust.

IMMEASURABLE is the Highest; who but knows it?
And yet a human heart can perfectly enclose It.



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"Ye Shall know the Truth and the Truth shall make you free!"

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BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE - EPH. 2. 20.

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I gave her a Leaf and told her how to use it, and when I saw her she said, "My arm is well, and thank God for that little red paper you gave me, for nothing but that cured me." I certainly did rejoice with her, thanking and praising God for the beautiful demonstration.— Mrs. M. T. H.

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The Mystic's Christmas

BY J. G. WHITTIER

ALL HAIL! the bells of Christmas rang,
All hail! the monks of Christmas sang;
The merry monks who kept with cheer
The gladdest day of all their year.

But still, apart, unmoved thereat,
A pious elder brother sat
Silent, in his accustomed place,
With God's sweet peace upon his face.

"Why sitt'st thou thus?" his brother cried,
"It is the blessed Christmastide,
The Christmas lights are all aglow,
The sacred lilies bud and blow.

"Above our heads the joy bells ring,
Without, the happy children sing,
And all God's creatures hail the morn
On which the holy Christ was born.

"Rejoice with us, no more rebuke
Our gladness with thy quiet look"
The gray monk answered: "Keep, I pray,
Even as you list the Lord's birthday.

"Let heathen yule-fires flicker red
Where thronged refectory feasts are spread,
With mystery-play and mask and mine,
And wait songs speed the holy time

"The blindest faith may haply save,
The Lord accepts the things we have,
And reverence howsoe'r it stray,
May find at last the shining way.

"They needs must grope who cannot see,
The blade before the ear must be.
As ye are feeling, I have felt,
And where ye dwell, I, too, have dwelt.

"But now, beyond the things of sense,
Beyond occasions and events,
I know, through God's exceeding grace,
Release from form and time and place.

"I listen, from no mortal tongue,
To hear the song the angels sung,
And wait within myself to know
The Christmas lilies bud and blow.

"The outward symbols disappear
From him whose inward sight is clear
And small must be the choice of days
To him who fills them all with praise.

"Keep, while you need it, brothers mine,
With honest zeal, your Christmas sign,
But judge not him who every morn
Feels in his heart the Lord Christ born."

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